

CRITICAL REVIEW.

 For JULY, 1791.

Catalogue Raisonné d'une Collection generale, de Pierres Gravées Antiques et Modernes, &c.

A Descriptive Catalogue of a general Collection of Ancient and Modern engraved Gems, Cameos as well as Intaglios, taken from the most celebrated Cabinets in Europe; and cast in coloured Pastes, white Enamel, and Sulphur, by James Tassie, Modeller; arranged and described by R. E. Raspe; and illustrated with Copper-Plates. 2 Vols. 4to. 2l. 2s. Boards. Murray. 1791.

THE durable monuments of antiquity, which either fascinate by the elegance of the workmanship, interest by their connection with the earliest nations, or instruct by the representation of the dress, manners, and superstitions of a more ancient race, have always been objects of peculiar regard to those who, soaring beyond the present scene, mature their own judgment by the experience of past ages, or more philosophically trace the efforts of the human mind in peculiar situations, and its conquests over different impediments. To engrave, however, on a stone capable of a polish, and whose hardness can preserve the minute traces of the tool, must necessarily be a work of such difficulty, that few monuments of the more elegant workmanship can remain; and these, from their rarity, must be highly valuable. Fewer of a more remote antiquity, works of a ruder age, can be expected in a tolerable state of preservation, and the value of these must depend on their great rarity, the fancy, perhaps the caprice of the collector. It has been therefore, for many years, an object of importance to copy these remains with accuracy, to multiply copies so easily as to reduce the expence, and bring them within the reach of the more limited fortunes of individuals. Casts in sulphur, in plaister, and indeed every thing which melts with a gentle heat, and expands, instead of contracting, in cooling, have therefore been taken and disseminated. These, when gilded and burnished, preserve the traces and the legends both of engraved gems and medals with accuracy,

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curacy, and form pleasing pictures. It was, however, an object to imitate the appearance of the gem as well as the figures of the graver, and various pastes and glasses have been of late fabricated with this view. The artists of Italy, of the middle ages, were very successful in this employment; and, while they have contributed to furnish the cabinets of the curious with many pretended antiques, they have successfully copied those which were really so. But this business was executed with all the obscurity necessary to professed deceivers, and the traces of the art were soon lost. Under the auspices of the regent of France, the duke of Orleans, the art assumed its proper station, and was cultivated with the professed design of multiplying copies only; and, since that time, it has been carried to great perfection. Modern chemistry has lent its creative aid; in the hands of Mr. Tassie, the greatest ingenuity and the most extensive enquiry have in turn assisted it, and produced the very valuable collection, which now lies before us, amounting to 15800 articles, not indeed all antique, but copies of ancient gems, rare and antique inscriptions, rings, &c. as well as the most improved and elegant attempts of modern artists.

Mr. Raspe, to whom the labour of arranging these casts was intrusted, has executed his task with great ability. We know the difficulty of arrangement too well to object fastidiously, and have often found, where there was an obvious irregularity, it was compensated by some advantage. In general, if bodies arranged in one class are found to illustrate each other, and from the order any particular object can be easily discovered, every good end of arrangement is obtained, and the rest is useless nicety, or affected refinement. These ends are sufficiently answered in the order adopted by Mr. Raspe.

The objects of the ancient engravers, which form the first class, are the Egyptian coins, including hieroglyphic inscriptions, and detached hieroglyphics; the second the Gnostic Abraxas and Talismans; thirdly, Persepolitan coins; fourthly, Parthian; fifthly, Mithraic; sixthly, Indian; seventhly, Arabian and Persian; eighthly, Greek and Roman, with the various copies and imitations. The last, which contains very near 13000 numbers, are subdivided into those which relate to mythology, or the fables of the gods; the heroic age, or the fables of heroes; history, commencing with Carthaginian and Phœnician engravings, proceeding to the Grecian monarchs, the fables and the kings of Rome, and the Roman emperors: this part is concluded with miscellaneous engravings of unknown or fabulous beings, of animals, and different utensils. The second class contains the modern engravings.

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The whole is preceded by a very able introduction by Mr. Raspe: it seems that the work was drawn up in French, and translated into English too literally, while, on the other hand, the introduction was first written in English, and the French version afterwards subjoined. In the introduction, as well as the rest of the work, the versions differ so much from each other, as to render either translator reprehensible; but the French part of the introduction must have been supplied by Mr. Raspe, as some sentences are occasionally added. We do not find, in the parts we have compared, that the difference is always important.

Stone was one of the earliest materials of a savage race for defence, for ornament, and even for offensive weapons. From stone, by vast labour, various vessels were hollowed; and, with a sharp flint, some ornaments may be scratched on most kinds of rock. All this is, however, far from the art of engraving; but there is no decisive evidence that engraving had not attained a degree of perfection before the invention of the turning lathe. At least it appears that it had attained no kind of excellence in Greece before the period of Homer, as neither seal-rings, nor any kind of engraving on stone is mentioned in the *Iliad* or *Odyssey*. Long before the æra of Homer, or indeed the Trojan war, it was, practised in Egypt, and carried by the children of Israel into Palestine. The passages our author quotes sufficiently prove this fact, particularly different verses of the 28th chapter of *Exodus*. But he ought to have remarked, that one of the most singular expressions (ver. 11.) 'with the work of an engraver in stone, like the engravings of a signet,' is not found in the Septuagint. The Hebrew word, translated diamond in the second row of the breast-plate, could not be the real diamond, for the reasons assigned by Michaelis. It was probably a transparent crystal, perhaps a flint. 'Mr. Gumperts, our greatest wholesale diamond merchant, he adds, is of opinion, that the sapphire ought to be translated the diamond. But though commentators allow that the interpretation of the different stones is chiefly conjectural, they seem to except the sapphire from the imputation, and this is perhaps the last of the precious stones which has been mistaken.

To Egypt, however, we can only allow the priority, when compared with Greece, for this celebrated country possessed few of the precious stones, and the Egyptians were less forward in inventions to facilitate the art of engraving. Mr. Raspe, with great propriety, refers the invention to India, and it will not be expected we should combat the opinion, when we have so often endeavoured to show that Egypt was

only the medium of communication, not the source of either the arts or the sciences. Of the Indian productions of this kind we have few early specimens, but we have sufficient to show, that the engravers of India were, in the remotest æras, distinguished for their excellency in this department; and whether Mr. Hastings may, or may not have been, a political delinquent, every literary enquirer will be grateful for the stores of Indian knowledge which he has unlocked, and will be convinced, that this favourite of the Bramins could not have been a severe, tyrannical, or merciless viceroy. The first attempts of India were not superior to the first imitations of the Greeks: their works are valuable for the symbols, the religious allusions, &c. that they contain rather than for beautiful proportions, or highly finished drawings. The Indian engravings, brought to our notice, are few; and we ought not yet to appreciate their skill: it probably never proceeded to any very great excellence.

The early Grecian works were allegorical, equally void of merit. Many of these the abbé Winckleman has called Etruscan; nor is so 'unaccountable, their subjects and inscriptions being evidently Greek,' as Mr. Raspe pretends: he ought to have known, that Etruria was peopled by a Grecian colony, and that the Latin is a dialect of the older Greek. From whatever nation they were derived, the Grecians brought these works to the highest perfection; and, even in the time of Virgil, their excellence was still allowed. He consoles his countrymen very satisfactorily for their inferiority.

Excudent alii spirantia mollia æra,
 —vivos ducent de marmore vultus.

* * * *

Tu regere imperio populos, Romane, memento:
 Hæ tibi erunt artes————

In reality, on all the Roman works of art, Greek names are found; and it appears from Pliny that even Roman artists adopted these names, or wrote their own in Grecian letters, or added Grecian terminations. To liberty they owed, in our author's opinion, their excellence, to the freedom of thought, action, and the energy which liberty inspires; and, if any should contend that Rome also was for ages free, it may be replied, that the age of her freedom was spent 'in deeds of manly hardihood'—contending with enemies, scarcely settled without a rival, before her liberty was endangered or lost. Yet, perhaps, without meaning to depreciate his darling idol, the system is not well founded: Syracuse in ancient, and France in modern times show, that ingenious arts, especially those
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that minister to luxury, may flourish in the most despotic æras.

The names of old engravers, handed down by authors, are not numerous; these and many others are met with on modern copies and imitations. Even Mr. Raspe is not always free from the artifice of their deceptions; and we suspect, in more than one instance, he has dignified a modern engraving with the title of an undoubted antique. There is one circumstance useful in directing the judgment in this line, not sufficiently insisted on;—we mean the simplicity of design. This is an accurate criterion of an antique, and it is seldom that a real ancient engraving contains more than a single idea: when the field is more crowded, when there is a combination of actions, the design is more probably modern. It will be sufficiently clear that we do not mean this as an universal rule, or as a constant mode of discrimination: it will, however, hold in many instances where it has not hitherto been employed. Mr. Raspe gives several amusing accounts of impositions, and adds some judicious hints for distinguishing real antiques. We wish he had been more particular; not that every beautiful impression is not really valuable, but that we might not misemploy time and study, in drawing conclusions from what may probably have no relation to them.

The profusion of ornaments either of engravings, of cameos and intaglios, in the more luxurious ages of Rome, and the occasional imitations of engraved precious stones by coloured glass, are the next objects of Mr. Raspe's attention. It is remarkable that the coloured glass beads were always objects of trade to attract the untutored savage; and, when the Phœnicians brought tin from the Cassiterides, they bought it probably by the same means that we at present purchase the sea-otter skins on the western coasts of America. The beads, found in the monuments of the rudest nations, are known in this country by the name of Druid's beads, and are probably of Phœnician workmanship. The murrhea pocula, the murrhine vases, our author thinks, were natural stones, hollowed out, and the perfume owing to an accidental or designed impregnation; but this subject we have had occasion to speak of at some length. Mr. Raspe pursues the history of the coloured glass of the middle ages down to the tricks of the modern manufacturers of antiques, and the more avowed designers of copies. This is a work, he adds, that requires eyes rather than genius, and, if he gains no reputation from it, he trusts that he shall lose none.

From this numerous collection of ancient engravings, and modern imitations, it would not be very interesting to select

mere descriptions. It will be more useful to enlarge a little on those parts which are not in the usual tracts of the collector, or on those reflections which some of the Grecian medals may suggest. The early Egyptian hieroglyphics do not convey much amusement or instruction. Like the inscriptions on the ruins of Persepolis, or the characters of the Chinese, they singly conveyed ideas, perhaps with little precision or utility. We must select Mr. Raspe's observations on this subject.

‘ It is evident that they perfectly resemble the Chinese character, which is not a character of articulate sounds, but of ideas ; and that some of these characters are to be found in the Chinese dictionary, ranged by roots or elementary figures, called *Pou*. I have consulted a very curious one, which is in the possession of Dr. Morton, librarian of the British Museum, and I do not doubt that the same resemblance will be verified wherever the comparison is made with attention.

‘ It is, undoubtedly, a phenomenon, equally new and extraordinary, which requires only to be perceived by the philosophical antiquaries to engage their attention. Mine has been much engaged by it ; for these cylinders or amulets, whether they were made in Persia, or in Egypt for the Persians, after they had made the conquest, prove, 1st, The very remote antiquity of the Chinese character : 2dly, That it has been formerly known and cultivated on this side of the Ganges : 3dly, That the Persians, or their Magi, used it before they adopted the Phenician, Chaldaic, Syrian, Armenian, or Arabian characters : and 4thly, That even the Egyptians, conquered by the Persians (and seemingly engravers of these amulets), had some idea of them.

‘ The partisans of that singular system, which pretends to explain Egyptian hieroglyphics by the old Chinese characters, will undoubtedly derive much secret satisfaction from this discovery, of which I wish them joy. They will no longer be under the necessity of sending Egyptian colonies to Persepolis, to the Indies, or to China ; nor will they require in future a chimerical maritime commerce between these distant nations, who never distinguished themselves by sea, and who, according to all appearance, have never had any connexion together. Let them do what seems to them the best.

‘ Having said so much, may I be permitted to add, that the idea of explaining the Egyptian hieroglyphics by Chinese characters, is, upon the whole, nothing less than chimerical ; and that it truly throws, and has thrown, some light on the obscurity of the Egyptian character ; but it must be taken in a very different manner from what has been done hitherto ; the connexion of these two characters not being, as is supposed without proof, a relation of form or tradition, but of the thing itself.’

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Let us add what our author has remarked on the falcon, one of the detached hieroglyphics of Egypt. It is drawn on a green jasper, in the collection of Stosch; at present, we apprehend, in the cabinet of Mr. Tassie.

' A falcon or hawk holding a staff by its wings extended, before a square in form of a window, or rather a square divided in chequers, containing sixteen squares. At the four angles are four globes; upon which, as upon the hieroglyphical symbols of numbers and quantities, I must observe in this place, that Horapollon throws a very instructive light. He tells us that a strait line, with another transverse at the top, that is to say, the figure of the Greek gamma, signifies the tenth number or *ten*; and that the square is the symbol of the *arura*, or the Egyptian arpent of 100 perches; which proves at the same time, so as to leave no doubt, that 10, or the gamma doubled or squared, making a square, ought to be the hieroglyphical symbol of the centenary number 100.

' I say that this illustration of Horapollon is very instructive, and is truly so, because it proves 1st, That the Egyptian hieroglyphics had figures appropriated to modifications and quantities; 2nd, That probably they had them equally for the inflexions; and 3^d, That these figures were only lines differently combined, consequently *linear*, and having no resemblance whatever to the other symbols or fetiches taken from art or nature. So that the Egyptian hieroglyphics appear at once more refined and perfect than the Quipos of the Mexicans, and more expressive and determined than a number of learned moderns are willing to admit.

' Let us observe here, that the simple gamma is frequently found in the Egyptian hieroglyphical inscriptions; that it is often found tripled $\Gamma\Gamma\Gamma$, and when so tripled signifies 30. It is very often repeated three times, which naturally makes 90; but it is never found, and by the nature of the thing cannot be found so repeated oftener than three times, for by adding 10 to 90 you have 100, or a quantity to express which the square was employed.

' Let us say one word on the numeral figures used all over Europe, and which we are pleased to call Arabic. It is true that the Arabians make the same use of them which we do. Probably it was from the Arabians we obtained them, but after all, it would be very difficult to prove the origin to be Arabian. They were used in Egypt in a very remote antiquity, not in hieroglyphical or symbolical writing, of which we are here speaking, but in alphabetical writing, as appears unanswerably, by the inscriptions on the fillets of the mummies, in the cabinets of the library of St. Genevieve, at Paris and elsewhere, of which the Count de Caylus has published drawings. Vol. I. of his collection, Pl. XXI. Vol. V. Pl. XXVII. of which there are also drawings in the *Memoirs*

de Trevoux, June 1704, and in Montfaucon's *Antiquities Expl.* Vol. II. Pl. CXL. and in the *Suppl.* Vol. II. Pl. LIV. Some of these fillets are unquestionably almanacs, representing at the head of each month the figure or symbol of God, or the star which gave it its name, and as we know the names of the Egyptian months, they naturally throw some light upon the obscurity of the ancient symbols of the Egyptian hieroglyphics. I mention them here because of the connection with the numerical figures called Arabian, but in a very remote antiquity known in Egypt, and employed in alphabetical writing.'

The observations on the sacred ape, and its various representations are curious; but there is much trifling, and, we fear, some uncertainty in the interpretation. Perhaps we have already dwelt too long on this subject.

The Abraxas, Talismans, &c. is a subject of great singularity, little known, or understood. In the Persepolitan engravings, the figure of a bearded old man is not uncommon: he has on his head a crown, and occasionally a pointed cap, sometimes seated on a sphynx, the Egyptian emblem of their god Phtha, the father of all, the creator and governor of the world. On the talismans he is generally represented as crowned, and the magical characters either surround, or are on the reverse. These are the works of the Gnostics, a very early race, as the term may be applied to the illuminated of every sect. The name was borrowed from Pagan antiquity, and applied, on account of their pretended philosophy, to the platonising Christians of the second century. The original Gnostics were Egyptians, or at least borrowed their hieroglyphics from Egypt; and the remains of the abraxas are probably of the earlier Grecian period. More than 100 specimens of these kinds of talismans are described; but the conjectures relating to the meaning of the hieroglyphics, the genealogy of the good and bad angels whose names are engraved, are too trifling to require any comment or remarks. Perhaps we may raise a smile at our own trifling, when we bring the abraxas as a commentary on a passage in Shakspeare. On reading over the descriptions, however, of these curious instruments, we were greatly struck at seeing the frequent repetition of OAJ: as these talismans were often cast, it is the reverse of Jao, or Jehova. In Shakspeare's age, the æra of demonology, it is not improbable, that amulets were common; and we well know the opinions entertained of presidial influences: is it not probable then that the letters in the epistle dropt for Malvolio, in *Twelfth Night*, may have been dictated from these amulets, 'M. O. A. J. doth *sway* my life,' prefixing the M. to make the bait more palatable? It is remarkable that, except
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the M, the other letters have very little relation to his name, as they may as well be found in any long word, and the order is different.

The Mithriacs, Æliacs, Leontics, and Hierocoracies, which follow, are of Greek and Roman origin. The original Persians worshipped one God, under the symbol of the most glorious and beneficent of his works, the sun; but, from the usual Manichæan principles of untutored savages, and the tendency of the human mind to multiply objects of worship, they soon degenerated into the most gross and abject idolatry. The Parsees and the Guebres, their descendants, were brought nearer to the true religion by the most forcible argument of Mahomet, the sabre, in the hands of his hardy and faithful followers.

‘ They had the name of Mithras, Mithres, or Meithras, a Persian word, which, according to *Suidas*, v. *Mithras*, was the *Sun*, the reason for the Greeks calling them Eliacs, or Heliacs, from the Greek word *ἥλιος*, which signifies the same thing. In Syriac, *Mithri* signifies master, *Lord*. Let us likewise observe, what is not unseasonable to know, that *Meetra* in the Shanseerit, or ancient sacred idiom of the Bramins, is the name and symbol of one of the *twelve months or suns of the year*. Likewise that *Mbir*, in the modern Persian, is that of the *seventh month*, which in the ancient Persian year, answers to *January*. That month began the day after the winter equinox, that is to say, the 22d of December, when they had and still have the feast of *Ghan Mbir*, the feast of the *Lord or Prince*, which, by what we have said, seems to be only a feast for the renewal of the year and of the sun. This Lord and invisible sun, which we find frequently represented with that title on the Roman Imperial medals, and on a number of marbles, dies and is born again. His life is but of 365 days duration; the number which is expressed even by the name of Mithras, or rather the numeral value of the Greek letters of which it is composed. Without examining if the ancient or modern Persian letters make the same number, we shall here shew after Chiffet (*in Comment. ad Macarii Abraxas*), the detail of the numeral value of the Greek letters :

M is equivalent to	40
E - - - - -	5
I - - - - -	10
Θ - - - - -	9
P - - - - -	100
A - - - - -	1
Σ - - - - -	200

Thus their numeral value collectively is 365
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‘ After this, can the Persian Mithras be mistaken ? or can it be supposed to be any thing but the name and symbolical representation of the sun, who finishes his annual career in the course of 365 days ? But it will be asked, what connection has all this with the simple religion of the ancient Persians and Magi, as Herodotus and the Zendevesta have represented it to us, or with the mysteries, ceremonies and superstitious rites of which the Mithriacs stand accused and convicted ? We allow that all this speaks the language of almanacks and of astronomy, rather than of a moral, practical, and metaphysical system of religion ; but we likewise conceive, that the sun, his regular and wonderful movements and effects, being the most natural symbol of the grandeur, splendour, and goodness of the supreme being, this symbol, naturally must, and actually became his image, and of course furnished ample matter for speculations and superstitious mysteries to the different nations and sects of antiquity, who made use of symbols, either naturally, or by the juggling tricks of priests.’

It is remarked by Mr. Raspe, that all the figures in the bas reliefs of Salsette and Elephanta, in the peninsula of India, have the thick lips and curled hair of negros. If this is the fact, the peculiarity probably arose from accident, or some peculiar tradition ; for the Indian figures, engraved in the plates before us, have a very different appearance. In No. 717, the representation of the engraving of an Indian chief, on oriental garnet, the hair is curled, the nose aquiline, almost Grecian, and the upper lip only a little overhanging the under. In No. 713, representing a man and woman sitting in a kind of throne, in the manner and style of the Indian bas reliefs, just mentioned, found near Bombay, the features are very different from those of negros : no hair is to be seen.

We have been more diffuse on this part of the work, as being more uncommon, it might be more interesting. As we have extended our article rather too far, we shall give only a specimen or two of our author's remarks on the remains of Greece and Rome.

‘ 2390] Onyx. *Cab.* of the Landgrave of Hesse Cassel.

‘ Mercury with his usual attributes, walking and carrying on his right hand the eagle of Jupiter. ΝΙΚΗΦ, that is to say, *The bearer of victory.*

‘ But what is this victory of the gods—of Saturn, of Jupiter, Hercules, and others ? According to *Court de Gebelin*, it is the conquest of the seasons, the elements, and other difficulties, which obstruct agriculture and the happiness of mankind. If Mercury invented the almanac, and was the first who determined the course of the stars and the regular returns of the seasons, he undoubtedly
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deserved the title of being *the bearer of victory*; for it is by these means that agriculture has learned to triumph over a number of difficulties which obstructed its success.'

' 2398] Cornelian, cut off a Scarab. King of Prussia, (Winck. Cat. p. 96. No. 413.)

' *Hermes Psychagogos*, or conductor of souls, the petasus hanging at his back, the caduceus reversed in his right hand, and in his left a small naked figure of a Hercules with his club reversed.

' Abbé Winckelman endeavours here to see Proserpine, who by the entreaties of Ceres and the decree of Jupiter, was to remain with Pluto only six months of the year, which very well suits with Mercury either as conductor of souls, or maker and regulator of the almanac, and agriculture, for Proserpine is proved (*Court de Gebelin Monde Primitif, Histoire de Saturne*, p. 56.) to be the *concealed fruit* or the *seed of the labourer* consigned to Pluto, who is the hibernal sun. But the small figure carried here by Mercury is plainly a Hercules, who, as is known, went down to hell, that is to say, was initiated in the Eleusynian mysteries, and primarily a symbol of the sun, of which the accumulated proofs of Mr. *Court de Gebelin*, (*Hist. d'Hercule*) and particularly the hymn of Orpheus and another hymn to the sun in the *Dionysiacs* of Nonnus, leave not the smallest doubt. We will not then seek to prove why Mercury carries him on his hand; why he reconducts him to, or brings him back from hell; *Old style of engraving with a border called Etruscan.*'

' 2696] Antique paste. King of Prussia. (Winck. Cat. p. 539. N^o. 67.)

' The *Horse*, a large vessel with a mast, carrying seven castles, and having at the prow its signal, a *Horse*. These vessels so armed were, according to Pliny, so many fortresses at sea. He says, (*H. N.* 32. 1.) "armatae classes sibi turrium propugnacula impo-
nunt, ut in mari quoque pugnetur velut muris." It is inconceivable, that having inserted this passage, Abbé Winckelman should look upon these sort of vessels as ships of burthen or transports.

' The large ships of war which were built in England in the times of Henry VIII. had likewise towers both at the bow and stern, in conformity to which the English sailors at this day call *forecastle* that part of the deck which is at the prow. Besides that, these castles must have been very badly calculated for conveying horses, as Abbé Winck. a very bad judge in naval matters, imagined, (*Cat. de Stofch*, p. 530.); they must also have greatly retarded their sailing, and embarrassed the sailors in working them; a defect evident to all who have been at sea, and witnessed what is necessary to be done to move with speed and safety.'

From

From the account of modern engravings, we shall collect some part of our author's very just reprehension of incongruous designs.

' 13829] Rock Crystal. ———

' Moses, with a rod, having a serpent twined round it, speaking to Peace, holding a branch of olive in the right hand. VALE. VI. F. that is, *Valerio Vicentino, fecit.*

' We must take the opportunity of this engraving, which is very well executed, before us, to observe that the artists of the Cinque cento, and the modern engravers, frequently neglect the good allegory and the costume of the ancients, too often intermixing the sacred with the profane, and solicitous to speak spiritually, lose themselves in enigmas, which confuse, instead of instruct. This is particularly the case with Valerio Belli, who executed this engraving.

' If he wanted to represent Esculapius in this piece, he has failed in the hair of the head and the drapery, which covers the two shoulders with a large magnificent cloak of a Platonic philosopher, and which modern artists have very properly given to the apostles and evangelists. One of his shoulders should be naked, if he intended to represent Moses, to whom the modern artists give the rod with a serpent, the same as is given to Esculapius; what can the legislator and the chief of the Jews have to do with Peace; he certainly did not cultivate peace in the Desarts of Arabia, and it could not be expected that he was to be found in conference with an allegorical figure of Greek or Roman creation.

' We have already, more than once, observed Valerio Belli shewing the same want of judgment, and the same negligence or ignorance. Valari tells us he worked after the designs of other masters. If his compositions then are obscure, enigmatical, or ill combined, it is their fault rather than his; or it is more probably a very natural consequence of the want of attention, which the artists and modern literati have hitherto paid to the true allegory and mythology of the ancients. They consult without discernment the wretched compilations which Cesare Ripa Pierio, Em. Tesoro, and others have published on *Iconology*, *Hieroglyphics*, *Mythology*, and *Allegory*, without taking the trouble to consider whether or not the figures of the gods, the allegories, and the emblems which they give, are beautiful, true, or proved by the ancient monuments, which are more learned than were most of the ancient *Myttagogi*; and without examining if they are purely poetical, or if they were truly received and adopted by the artists of antiquity. Thus it is, that in these days the public are pestered with enigmas, which at best are only well drawn or well painted, instead of being instructed and spoken to intelligibly by the most beautiful writing or characteristic which has ever been invented by
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the mind of man. The hieroglyphics of Egypt, the symbolical writing of the remote antiquity, and the works of the poets, contain only the first lines. The refined taste of the Greek artists was necessary to carry them to the highest degree of perfection. Has it been consulted in the above mentioned works? Has its beautiful character been employed? Both the one and the other have been neglected, and this negligence will go from bad to worse.'

'Formerly the evil which has been already done to the art, and to prevent that which such Encyclopedias of dreams may still do, and to shew mythology and allegory in their true and fair light, as a character equally beautiful and intelligible, something reasonable and satisfactory must be performed, and it may be done by laying hold of, and rectifying the Ideas of the Abbé Winckelmann on Allegory, which were printed in German at Dresden; by giving a complete collection of all the divinities and allegories of the best days of antiquity, distinguishing the nations, the ages, and the different systems of philosophy and religion which produced them; and likewise by distinguishing with care the different rules of poetry, sculpture, and painting, guarding against the admission of any figure, but upon the authority of good, and antique monuments well authenticated. Then the artists will be in possession of a true treasure. It in fact exists at present, but, as we have already said, it must be drawn not only from the dross of heterogeneous matter, but likewise from the chaos of books and monuments in which it is buried.

'Let us not be told that good artists may forego the allegories and mythology of the ancients, nothing being wanted in the arts of design, but the imitation of what is excellent in nature, where the manner, and the character of the figures express whatever an artist can have occasion to express. This, after all, is saying nothing more than that the warbling of birds speaks as distinctly clearly, and splendidly to the mind, as the singing of a voice well articulated, with the accompaniment of music.'

These volumes are, on the whole, a source of the most pleasing entertainment to every antiquary and classical scholar. It is with regret that we must add, that the language neither of the French or English deserve commendation. The English, in particular, is often harsh, confused, and idiomatical: the French, which has, however, its peculiar faults, is more intelligible to the most moderate French scholar. The numerous errors of the press add to the difficulty, and the references to the plates are not always exact. The work is illustrated by 57 engravings, each of which contains several objects. All it was not easy to engrave; and all ought

not to have been delineated; but we cannot find any clue which has regulated the author's choice. It is not peculiar excellence; it is not their never having been before delineated. The plates are executed with great accuracy, and, in general, with sufficient elegance.

Philosophical Transactions of the Royal Society of London. Vol. LXXX. For the Year 1790. Part II. 4to. 7s. 6d. sewed. Davis. 1791.

THIS Society, like another Antæus, rises with more vigour from its fall; but firmer, or more elastic in its structure than the fabulous giant, it requires not to touch the ground: the springs recover with additional force, on the slightest sinking, and show that neither obstacles nor competition can repress the ardour of its members. This second part of the volume contains many articles highly interesting in different departments of science.

Art. XIII. An Account of the Tabasheer. In a Letter from Patrick Russell, M.D. F.R.S. to Sir Joseph Banks, Bart. P.R.S. — The tabasheer was a drug in high estimation in India, as a refrigerant. It is contained in the joints of the bamboo—*arundo bambos* Linnæi, in two different states, that of a watery or a milky liquor, and a blackish or a bluish white substance, of the consistence of an extract. Dr. Russell is not explicit on this subject, and leaves us to collect from the authors of the oriental materia medica, that the solid substance is the result of the evaporated fluid, and that they are both of a similar nature. As these reeds, in that burning climate, are sometimes inflamed by the friction, which the winds occasion, it was no improbable conjecture, that the blackness was owing to the effects of fire. It certainly is not so, for Garcias (though we have found, in this enquiry, that he is not to be trusted implicitly, either in his references or his quotations) tells us, that it is sometimes found in those reeds which have never been burnt. This is confirmed by modern authors. The remark of Garcias, that there is a dangerous error in rendering the tabraxir, or, as Serapion calls it, the sataiscir, by spodium, which is a mineral substance, is less accurate; for, though spodium is the calamine, yet, in the Greek writers, it is used in its genuine signification of ashes; and the substances employed to produce the ashes, *σποδίων*, are various, particularly the olive lentiscus, the alkalescent plants, and the wood of the fig-tree. When they mention the spodium, it is in this sense, or as the succedanea for this substance the tabraxir. The general appearance of this drug, when genuine, we shall transcribe from the author's description.

‘ The

• The quality also was various. The particles reckoned of the first quality were of a bluish white colour, resembling small fragments of shells; they were harder than the others, but might easily be crumbled between the fingers into a gritty powder, and when applied to the tongue and palate had a slight saline testaceous taste: they did not exceed in weight four grains. The rest were of a cineritious colour, rough on the surface, and more pliable; and intermixed with these were some larger, light spongy particles, somewhat resembling pumice-stones. It is probable that the Arabs, from these appearances of the drug, were led into the opinion already mentioned of its production.

• The two middle joints were of a pure white colour within, and lined with a thin film; it was in these chiefly that the tabasheer was found. The others, particularly the two upper joints, were discoloured within, and in some parts of the cavity was found a blackish substance in grains or in powder adhering to the sides, the film being there obliterated. In two or three of the joints, a small round hole was found at top and bottom, which seemed to have been perforated by some insect.'

• The whiter, smooth, harder particles, when not loose, together with the others in the cavity, were mostly found adhering to the septum that divides the joints, and to the sides contiguous; but never to the sides above the middle of the joints; and it may be remarked, that, instead of being chiefly found at the lower extremity of the joint, as might be expected from the juice settling there, they were found adherent indifferently to either extremity, and sometimes to both. In this situation they formed a smooth lining, somewhat resembling polished stucco, which usually was cracked in several places, and might easily be detached with a blunt knife.

• In some joints the tabasheer was found thus collected at one or both extremities only, and in such no rattling was perceived upon shaking the bamboo; but generally, while some adhered to the extremities of the joint, other detached pieces were intermixed with the coarser loose particles in the cavity.

• The quantity found in each bamboo was very inconsiderable; the produce of the whole twenty-eight reeds, from five to seven feet long, did not much exceed two drams.'

Art. XIV. Account of the *Nardus Indica*, or Spikenard. By Gilbert Blane, M. D. F. R. S.—Dr. Blane found the *nardus indica* at Lucknow, by the odour exhaled from the stalks, bruised under the horses feet. Much learning is employed in this article; but it was surely known that the Indian nard was a species of *andropogon* (Lin. Sp. Pl. 1482.) On looking, however, into the earlier authors on this subject, and indeed examining

examining particularly the later ones, we see much confusion in the accounts, and even Bergius, one of the most accurate writers on the *materia medica*, describes, we suspect, the roots of a different plant, the spurious nard brought from the Levant. The specific character of the Linnæan species differs greatly from those before us, and Mathiolus is far from being distinct in his description. Arrian mentions it as discovered by Alexander's army, in the same way as it was forced on Dr. Blane's brother's notice; the odour when bruised by the horses' feet. There is still a great difficulty respecting the roots. Arrian expressly says, that the odour was from the bruised roots, *ρίζων*, but in this species the roots are small, and inferior in smell. Pliny, and almost every other author, describes the roots as large. In Garcias' account, they certainly resemble those in the species before us, but the rest of the figure is materially different. On the whole, however, after a very careful examination, we have little doubt but that our author is right. The Indian nard is a warm aromatic, and useful in the fevers of that climate. It was found by Alexander on the eastern side of Persia, very near the Persian Gulf.

Art. XV. An Account of some extraordinary Effects of Lightning. By William Withering, M. D. F. R. S.—A man, taking refuge under a tree, was struck dead by lightning, and his cloaths set on fire. The electrical matter, passing through him, perforated the ground, though not in a considerable degree; but Lord Aylesford, who purposed to raise a monument to the man's memory, chiefly to guard persons from such a dangerous shelter, made a singular discovery in preparing for it. Though the hole in the ground was small, the effects of the lightning were visible, to the depth of eighteen inches. At the depth of ten inches, a quartzose pebble was in part melted, and sand so perfectly fused as to admit the flinty matter to pass into its substance.

XVI. An Account of a Child with a double Head. In a Letter from Everard Home, Esq. F. R. S. to John Hunter, Esq. F. R. S.—If this very singular fact had not been so well attested, we should, without hesitation, have expressed our disbelief. The second head was joined with the other at the vertex; the face looking towards the side of the child. The union was not by means of bones, for the vertex in each was wanting, and the sides of the bones inosculated by a kind of suture. The adventitious head was less perfect than the other: there was no pulsation at the temples, no meatus auditorius; the external ears were imperfect, there was only a very small foramen, and the neck terminated in a soft round humour. The child lived till it was two years old, and died by the bite of a serpent. The particular description we shall copy.

‘ One of the eyes had been considerably hurt by the fire * ; but the other appeared perfect, having its full quantity of motion; but the eye-lids were not thrown into action by any thing suddenly approaching the eye; nor was the iris at those times in the least affected; but, when suddenly exposed to a strong light, it contracted, although not so much as it usually does. The eyes did not correspond in their motions with those of the lower head; but appeared often to be open when the child was asleep, and shut when it was awake.

‘ The external ears were very imperfect, being only loose folds of skin; and one of them mutilated by having been burnt. There did not appear to be any passage leading into the bone which contains the organ of hearing.

‘ The lower jaw was rather smaller than it naturally should be, but was capable of motion. The tongue was small, flat, and adhered firmly to the lower jaw, except for about half an inch at the tip, which was loose. The gums in both jaws had the natural appearance; but no teeth were to be seen either in this head or the other.

‘ The internal surfaces of the nose and mouth were lubricated by the natural secretions, a considerable quantity of mucus and saliva being occasionally discharged from them.

‘ The muscles of the face were evidently possessed of powers of action, and the whole head had a good deal of sensibility, since violence to the skin produced the distortion expressive of crying, and thrusting the finger into the mouth made it shew strong marks of pain. When the mother’s nipple was applied to the mouth, the lips attempted to suck.

‘ The natural head had nothing uncommon in its appearance; the eyes were attentive to objects, and its mouth sucked the breast vigorously.’

‘ The eye-lids of the superior head were never completely shut, remaining a little open, even when the child was asleep; and the eye-balls moved at random. When the child was roused, the eyes of both heads moved at the same time; but those of the superior head did not appear to be directed to the same object, but wandered in different directions. The tears flowed from the eyes of the superior head almost constantly, but never from the eyes of the other, except when crying.

‘ The termination of the upper neck was very irregular, a good deal resembling the cicatrix of an old sore.

‘ The superior head seemed to sympathise with the child in most

* The midwife seeing a monster born, threw it superstitiously alive into the fire.

of its natural actions. When the child cried, the features of this head were affected in a similar manner, and the tears flowed plentifully. When it sucked the mother, satisfaction was expressed by the mouth of the superior head, and the saliva flowed more copiously than at any other time; for it always flowed a little from it. When the child smiled, the features of the superior head sympathised in that action. When the skin of the superior head was pinched, the child seemed to feel little or no pain, at least not in the same proportion as was felt from a similar violence being committed on its own head or body.'

How the brains were connected remains unknown. If the child had lived, and the dissection after its death been carefully attended to, the anatomical metaphysician would have reaped a curious harvest.

Art. XVII. On the Analysis of a Mineral Substance from New South Wales. In a Letter from Josiah Wedgwood, Esq. F. R. S. and A. S. to Sir Joseph Banks, Bart. P. R. S.—The clay, from Sidney Cove, Mr. Wedgwood found very useful in the pottery. The new mineral was fusible in the fire, soluble in the muriatic acid only, and that in a small degree, parting with the acid in a heat below ignition; precipitated by water; resisting the Prussian lixivium. Mr. Wedgwood, from these facts, thinks it a new earth; and, as it suffers no decomposition by any of the alkalis, he supposes it cannot be an earthy or metallic neutral. He is inclined to refer it to the earths, but there are many reasons to suspect it to be metallic. We may take this opportunity of remarking, that there are many reasons to suspect the metallic appearance of the calcareous and other earths, lately mentioned, to be owing to accident. They are said to be phosphorated iron from the crucibles. The black substance contained in this New Holland mineral, our author supposes to be a very pure species of black lead.

Art. XVIII. Report on the best Method of proportioning the Excise upon Spirituous Liquors. By Charles Blagden, M. D. Sec. F. R. S. and F. A. S. — These experiments were made with great care, to ascertain the different specific gravities of a series of mixtures, consisting of different proportions of alcohol and water, in different heats. The specific gravity of the purest alcohol they could obtain was .813, at 60°, prepared by slow distillation, and rectified by very hot caustic alkali. Mr. Lewis, an eminent distiller in Holborn, sent some at .814, but the spirit generally employed in the experiments was .825. Neither the experiments nor the plates are capable of abridgment. The specific gravity of proof spirit, as ascertained by the 2d of George III. is .916, corresponding to a mixture

mixture of 100 parts of spirit, with 62 by measure, or 75 by weight, of water. Dica's and Quin's hydrometers make the gravity .920, or the proportion of water by measure and weight 66 and 80. All these proportions are computed at 60° of heat. The extraneous ingredients, in brandy, would increase the 5th decimal by 6, or indicate $\frac{1}{7}$ of water more to the 100 grains of spirit. It is recommended to government to consider the spirit as the exciseable commodity, and to ascertain the duties by the proportions of water, dropping the intermediate term of proof. The hydrometers may be easily constructed on this principle, and with 20 weights only ascertain the specific gravity to 3 places of decimals. These experiments were made at the request of government, to fix the best means of ascertaining the just proportion of duties.

Art. XIX. Observations on the Sugar Ants. In a Letter from John Castles, Esq. to Lieut. Gen. Melvill, F. R. S.— This article is full also of various wonderful facts. The ants, which breed under the stool of the sugar-cane, not for the purpose of food, for they are carnivorous, but of security from wet, and infest also the roots of limes, oranges, and other trees which have spreading roots, were brought to Grenada from Martinique. They destroy the canes, and the trees under which they burrow, probably by their peculiar fluids, for to the common acid of the genus, they seem to unite a peculiar sulphureous acid. Their number is incredible, covering the roads for many miles, and the most extensive methods of destruction seem scarcely to diminish the tribes, as they are very prolific; and the breeding ants, with their young, make no part of these wandering myriads. Wood charred, taken hot from the fire, attract them powerfully, and the wood is soon cooled by the number of dead animals. Corrosive sublimate not only destroys, but renders them so outrageous as to destroy each other; yet these means have their limits, and they are, unfortunately, in a vast disproportion to those they are designed to destroy. In consequence of this plague, the sugar estates were in part turned to other produce, when that sovereign favour and destroyer of the West India islands, a hurricane, relieved them. This violent wind twisting the canes, carrying off great numbers, and loosening the others in the ground, so that the rain could have access to the brood, cleared away in a great degree the destructive vermin. When they appear, our author recommends not suffering the canes to remain after cutting, to grow again from the root; in the West India language, not suffering them to ratoon, but to plant each season, and to burn the old canes in different parts of the plantations. This method, he observes, will repay the addi-

tional expence, by the increase of crops, and it is preferred in some of the islands, particularly in St. Kitt's. All the trees and fences, under whose roots the sugar ants usually burrow, must also be grubbed up with care, and, in this way only are the animals effectually destroyed.

Art. XX. Experiments and Observations on the Dissolution of Metals in Acids, and their Precipitations; with an Account of a new Compound Acid Menstruum, useful in some technical Operations of parting Metals. By James Keir, Esq. F. R. S. — The new compound acid menstruum, which Mr. Keir in this excellent article describes, is a mixture of vitriolic and nitrous acids. The second part of the paper contains a description of some curious appearances, which occur in the precipitation of silver from its solution in nitrous acid by iron and by some other substances. The general proportion of vitriolic acid, and nitre (the salt, which is decomposed in being added to the acid), is equal bulks, and this acid dissolves silver copiously: it calcines tin, mercury, and, in some small degree, nickell also. When the proportion is smaller, the quantity of gas produced in dissolving, is larger, and this gas, with the usual proportion of nitre, is combined with the metallic salt, and separated, when the salt is dissolved in water. Diluting the compound acid weakens its power on silver, and increases it on other metals. When common salt is added, an aqua regis more than usually powerful is formed, and the colour is yellow; when the compound acid, which may be called aqua reginæ, is phlogisticated, it is purple or violet, and will then dissolve small quantities of copper, iron, zinc, and cobalt. Water expells, from this phlogisticated acid, much of its gas. The aqua reginæ is very useful, when not phlogisticated, for separating silver from copper, in the remaining fragments of argent moulu, and the silver precipitated by common salt is easily reduced from its state of a luna cornea.

The next subject of enquiry is the precipitation of silver by iron, which, in Bergman's hands, often failed. It required to be heated, or occasionally if cold, to have some phlogisticated acid added, not to be fully saturated, and sometimes to be diluted with water before the precipitation took place. The iron, by the action of a solution of silver on its surface, is superficially calcined, but the action of the solution on altered iron affords numerous miscellaneous appearances, which are curious, but incapable of abridgment.

Art. XXI. Determination of the Longitudes and Latitudes of some remarkable Places near the Severn. In a Letter from Edward Pigott, Esq. to Sir Henry C. Englefield, Bart. F. R. S.
— This

—This table it is not easy to abridge, or to transcribe: we doubt not but it will be highly useful, and as any of the ascertained distances may serve as a base, we hope similar operations will be carried on in the neighbourhood.

Art. XXII. Experiments and Observations on the Matter of Cancer, and on the Aerial Fluids extricated from Animal Substances by Distillation and Putrefaction; together with some Remarks on sulphureous hepatic Air. By Adair Crawford, M.D. F.R.S.—The matter of cancer appeared to be of an alkaline nature, and the air of the hepatic kind, for when a solution of nitrated silver is dropped into it, the precipitate is brown: but the matter of a venereal bubo, and from a carious bone, deposited by this means a brown sediment, though not so deeply coloured. This air is united, in some degree, with the alkali which is the volatile alkali; is soluble in water, and its odour is repressed by the nitrous acid or the dephlogisticated marine acid. Our author calls it the animal hepatic air. The animal hepatic air is volatile, but is not changed by heat into a permanently elastic fluid. Other animal substances contain air of two kinds, a soluble and an unsoluble portion: the last is like heavy inflammable air; the first is the cancerous air.

‘ There are several particulars, however, in which the animal and common hepatic air materially differ from each other. Although they are both fetid, yet their odours are not exactly similar. When common hepatic air is decomposed by the concentrated nitrous or dephlogisticated marine acid, sulphur is separated; but when animal hepatic air is decomposed by these acids, a white fleaky matter is disengaged, which is evidently an animal substance, because it becomes black by the addition of concentrated vitriolic acid. Sulphur is moreover separated during the combustion of common hepatic with atmospherical air; but when the air from animal substances is burned with atmospherical air, no precipitation of sulphur takes place. Indeed, that animal hepatic air does not contain sulphur will be apparent from the following experiment.

‘ Equal parts of pure air and of air extricated from fresh beef by distillation, were fired by the electrical shock in a strong glass tube over mercury. A little distilled water was then introduced through the mercury into the tube, and was agitated with the air which it contained. A portion of this water being filtered, and a small quantity of muriated barytes being dropped into it, the mixture remained perfectly transparent. Hence it appears, that the air extricated from fresh beef by distillation does not contain sulphur; for, if it had contained that substance, the sulphur, by its combustion with the pure air, would have been changed into

the vitriolic acid, and the muriated barytes would have been decomposed.

‘ I frequently repeated the preceding experiment with the air extricated, by distillation, from the putrid as well as from the fresh muscular fibres of animals; but I could not, in any instance, discover the least vestige of the vitriolic acid.’

A portion of the air, extricated from the lean of animal substances, by heat, resembled a species of hepatic air, discovered by Mr. Kirwan in an intermediate state, between air and vapour, with a proportion of fixed air; but animal hepatic air, when absorbed by water, is not capable of being separated from it again by heat. The oily empyreumatic substance that collects at the bottom of the jars, is formed of the alkaline, the fixed and the animal hepatic airs. An apparently oily substance was afterwards found to be owing to a combination of sulphureous hepatic air, with fixed air and volatile alkali.

Of the insoluble residuum one fifth was pure air, and by its combination with inflammable, fixed air was produced: there was a little inflammable air, but no more than is commonly found in pure air. The insoluble part was nearly half: the animal hepatic air necessarily contains much phlogiston, and, as our author observes, probably inflammable air (perhaps the heavy inflammable) as its basis. Some other chemical remarks, less connected with the principal subject, we must pass over.

Air, extricated from animal substances by putrefaction, consists of fixed, and animal hepatic, with a very small proportion of dephlogisticated air. From the green leaves of a cabbage, an air, very like the animal hepatic, was separated. This fact is confirmed by the experiments of M. Fourcroy. The result of the experiments on exposing animal substances to atmospheric and hepatic pure air we shall transcribe:

‘ The muscular fibres of animals contain fixed and phlogisticated air, the inflammable principle in the state of heavy and of light inflammable air, and a substance which, by means of heat or of putrefaction, is capable of being converted into animal hepatic air. When the muscular fibre, after the death of the animal, is exposed to the pure air of the atmosphere; the latter, by a superior attraction, combining with the heavy inflammable air, produces fixed air, and at the same time furnishes the quantity of heat necessary to the formation of animal hepatic air. The cohesion of the fibre being thus destroyed, the fixed, as well as the light inflammable and phlogisticated air, which enter into its composition, are disengaged, and the two latter fluids uniting with each other produce the volatile alkali.

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* The alterations which take place in putrefaction are in most respects similar to those which arise from destructive distillation. By exposure to heat the fixed air of the animal fibre is extricated, hepatic air and volatile alkali are produced, and the inflammable principle not coming into contact with the pure air of the atmosphere, is raised in the form of heavy inflammable air.

* I have found, that the fetid odour of animal hepatic air is destroyed by mixing it with pure air, and suffering it to remain in contact with that fluid for several weeks. When it was placed in this situation, it acquired an odour which was not exactly similar to any that I had ever before perceived, but which bore some resemblance to that of inflammable air obtained by dissolving iron in spirit of vitriol.

* The peculiar smell of animal hepatic air is likewise destroyed by agitating it with vinegar, or with the concentrated vitriolic acid. But the fluids which most speedily produce this effect, are the concentrated nitrous and dephlogisticated marine acids; and these fluids are known to abound with pure air. It is therefore extremely probable, that this alteration depends upon an union between the pure air of the latter substances and the animal hepatic air, or some of its constituent parts.

The volatile alkali may be styled an hepatised ammonia, and to it the thinness and other peculiar properties of cancerous and putrid matter are owing. The application of the dephlogisticated marine acid, the most powerful corrector pointed out by these experiments, is not always successful. In some instances it appeared so. If the dephlogisticated acid is taken internally it must be with caution, as some disagreeable effects occurred in our author's trials. He attributes them to lead in the manganese, and advises that the metal should be carefully purified: but is it quite certain that some portion of the manganese itself may not come over? or that this substance is wholly innocuous?

Art. XXIII. On the Satellites of the Planet Saturn, and the Rotation of its Ring on an Axis. By William Herschel, LL. D. F. R. S.—Mr. Herschel, in examining his former observations, has found something to correct and something to add. The luminous points on the ring, led him to suspect that there were more satellites, but he could not discover them moving from the ring. There was no revolution slower than fifteen hours and a quarter to be found, and consequently no other satellite exterior to the ring, unless there were supposed apertures in the ring itself to admit of its revolution. It was necessary therefore to reconcile the appearance of lucid points with the equality of the ring, appearances easily explained. A few trials on the brightest best observed spot brings its revolution to $10^h 32' 15''.4$, and calculating its distance from

the center of Saturn, supposing it to be for a moment, a satellite, brings it to $17''.227$ and places it on the ring. Other lucid points rendered the supposition of an eighth satellite still more improbable, so that the necessary result was a revolution of the ring itself on its axis, and the agreement between the observed places of the spots and the calculated ones, rendered the supposition highly probable.

Art. XXIV. On Spherical Motion. By the Rev. Charles Wildbore. Communicated by Earl Stanhope, F. R. S.—This very accurate and important essay is totally incapable of abridgment.

Art. XXV. On the Chronology of the Hindoos. By William Marsden, Esq. F. R. S. and A. S. — The only yoog, or age of the Hindoos, that Mr. Marsden considers, is the kalee yoog, or the computed age of the world. It seems to have been calculated backward, and the æra to have been fixed from a conjunction, or rather an approach to a conjunction of all the planets. Various fabulous yoogs precede it, which have not the least support, either from history or tradition. The kalee yoog is placed in the 1612th year of the Julian period. — A. M. 3101; and the year 1790 is in the 4891st year of this yoog. But the Bramins always reckon a year forward; and, if they begin any æra, the first year is the zero, and the second only *reckoned* the first. The Hindoo year exceeds the true syderial year of $365^d 6^h 9' 8''$, by $3' 22''$, or one day in 430 years. The great accuracy of the Hindoo astronomy our author attributes to their long continued observations, and the corrections suggested in an extensive series of years. Their other æras are, that of Bikramajet, in the 3045th year of the Kalee yoog; and the æra of Salabân 134 years afterwards; epochs taken from the different events in their history. On the whole, this appears to be a very learned and useful memoir.—The volume concludes with the usual lists of donations. In the Appendix are corrections of some errors in general Roy's paper, who was very infirm, and incapable during the last part of the work, of revising his calculations with sufficient care, or superintending the press.

Vindiciæ Gallicæ. Defence of the French Revolution and its English Admirers, against the Accusations of the Right Hon. Edmund Burke, including some Strictures on the late Production of M. de Calonne. By James Mackintosh, Esq. 8vo. 5s. sewed. Robinsons. 1791.

WHEN an event happens of which history furnishes no adequate example, when the mind has no clue from experience to guide it, and the judgment can no longer be assisted by

by previous facts, opinions must be influenced by former theories, by those general systems which the complexion of the former studies and pursuits have suggested to each individual. The shades of opinion will, therefore, be various, and sometimes opposite; nor will it appear surprising that men of acknowledged abilities and sound judgment should differ in their sentiments, when they depend on doctrines formed on different foundations, and frequently on contradictory premises. Such appears to us the reason of that contrariety of sentiment on this subject in men of equal candour, abilities, and integrity; an opposition that has frequently perplexed and distressed us. At this late period of the controversy, and with this opinion, which will at least teach us candour and moderation, we take up the work before us, with a design of giving a summary view of the whole dispute, and enlarging a little more on some of the arguments of the democratic party, than the cursory nature of the different pamphlets enabled us to do. Mr. Mackintosh is an author whom we can with pleasure accompany closely: to an elegant and perspicuous style he adds great knowledge of the subject, a clearness of view, and a precision of discrimination, which has not fallen to the lot of many in this controversy. If, therefore, our article appear long, it must be considered as a compensation for the unavoidable shortness of our account of some others on the same subject.

The introduction contains a general character of Mr. Burke's *Reflections*, and the outline of the present work. We shall select some parts of the character as a specimen of the elegance and the energy of our author's language.

' It is certainly in every respect a performance, of which to form a correct estimate, would prove one of the most arduous efforts of critical skill. ' We scarcely can praise it, or blame it too much.' Argument every where dextrous and specious, sometimes grave and profound, clothed in the most rich and various imagery, and aided by the most pathetic and picturesque description, speaks the opulence and the powers of that mind, of which age has neither dimmed the discernment nor enfeebled the fancy, neither repressed the ardour, nor narrowed the range. Virulent encomiums on urbanity and inflammatory harangues against violence; homilies of moral and religious mysticism, better adapted to the amusement than to the conviction of an incredulous age, are ingredients of inferior zest and relish.

' Of the senate and people of France, his language is such as might have been expected to a country which his fancy has peopled only with plots, and assassinations, and massacres, and all the brood of dire chimeras which are the offspring of a prolific imagination, goaded by the agonies of ardent and deluded sensibility. The
glimpses

glimpses of benevolence, which irradiate this gloom of invective, arise only from generous illusion, from misguided and misplaced compassion—his eloquence is not at leisure to deplore the fate of beggared citizens, and famished peasants, the victims of suspended industry, and languishing commerce. The sensibility which seems seared by the homely miseries of the vulgar is attracted only by the splendid sorrows of royalty, and agonizes at the slenderest pang that assails the heart of sottishness or prostitution, if they are placed by fortune on a throne.’

• His subject is as extensive as political science—his allusions and excursions reach almost every region of human knowledge. It must be confessed, that in this miscellaneous and desultory warfare, the superiority of a man of genius over common men is infinite. He can cover the most ignominious retreat by a brilliant allusion. He can parade his arguments with masterly generalship, where they are strong. He can escape from an untenable position into a splendid declamation. He can sap the most impregnable conviction by pathos, and put to flight a host of syllogisms with a sneer. Absolved from the laws of vulgar method, he can advance a groupe of magnificent horrors to make a breach in our hearts, through which the most undisciplined rabble of arguments may enter in triumph.’

To M. Calonne he is less complaisant, and styles his work, with little reserve, the manifesto of a counter-revolution; his calculations ‘presumptively fraudulent,’ and his inferences ‘outrageously incredible.’ We are not now contending with rhetorical flourishes; we shall more coolly examine some of the more leading points, and without opposing assertion to assertion, decide, or endeavour to decide from these, the propriety of the different characters. The first section is on ‘the general expediency and necessity of a revolution in France.’ Mr. Mackintosh thinks the term indecisive, for the changes consist in a series of events, each of which, from its relative importance, may be styled a revolution. We know the danger and difficulty of definitions, but, on this subject, there is very little of either. It is no one event, but the successive circumstances, which transferred the power of the king to the assembly. The revolution consists in that change, and our opinion of it we have already given: if it be considered as recurring to the people who are the source of power, it is proper and just; if, as the conduct of the people in possession of that power, it is ‘absurd, inexpedient, and unjust.’—Our author proceeds to relate the events as they occurred, from the first necessity of assembling the notables to the constitution of the assembly, and that circumstance, which was at once decisive, the union of
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the orders. Before we examine this narrative, we must make one remark, which we think is the clue to conduct us in the enquiry. Every step in the progress of this revolution, every preceding event show that it was not the ebullition of the moment; the fury raised by sudden oppression or irregular violence. The minds of the people were enlightened by numerous previous publications; their resolution was formed, their preparations were general, cool, and decisive. The consequence was, that the revolution was conducted with ability, prudence and success, scarcely paralleled, never, when its extent and importance are considered, excelled. This we rest on as a fact, which might, if necessary, be proved from Mr. Mackintosh's work; we shall employ it very soon. The narrative is in general just and faithful: we shall not cavil about a few words occasionally interspersed. If, however, the component parts of a standing army are, for a moment to be considered as the servants of the king, a position which, though we think untenable, was certainly the idea of a French army, they deserved the stigma thrown on them by Mr. Burke: whether the first idea of the increase of pay occurred in the instructions of the deputies, or in the resolutions of the assembly, is of little importance. But this might have been put on a better footing. Soldiers have undoubtedly rights as citizens, which their pay does not deprive them of: these rights are recognised in the British army, by high legal authority, and, in every army, by the authority of reason, nor is there any power to prevent them from assuming these rights, if they, at the same time, disclaim the other connection. Mr. Mackintosh is strictly correct, when he states the increase of the army as the cause of the destruction of despotism, by connecting the army and the citizens more closely, with more numerous links.

The defection of the army, we are told, threw the whole power into the hands of the national assembly; and they were at liberty to reform, or to *regenerate* the constitution. This we cannot admit, since delegates appointed for a particular purpose have no power to go beyond that purpose, without new instructions. 'Great revolutions are too immense for technical formality:' a splendid sentence alters not the foundations of right and wrong. The assembly had powers, or it had not: the powers, if any, were derived from the people; but the powers they exercised were not those for the purpose of which they were appointed by the people. This point our author labours to elude, and we think to misrepresent.

'It will be confessed by any man who has considered the public temper of England, at the landing of William, that the majority of those instructions would not have proceeded to the deposition of James,

James. The first aspect of these great changes perplex and intimidate men too much for just views and bold resolutions. It is by the progress of events, that their hopes are emboldened, and their views enlarged.'

What does this sentence imply? If instructions *had* been given, if members *had* been chosen for this specific purpose, the instructions would not have proceeded to the deposition. Why not? Because our revolution *must* tally with that of France. Why would our author introduce this observation? Or why would he not tell us at first, that the members of the convention itself would not have proceeded so far, if James had not left the throne? The only reason is that, in this case, the allusion would have been found useless.

Mr. Mackintosh then proceeds to show more particularly the necessity of a new constitution, instead of reforming the old. He gives up the boasted equality of men, but endeavours to prove that the existence of *orders* (bodies combined, and endowed with privileges, by law) is repugnant to the principles of the social union. We shall leave the abstract question, and proceed to particulars. All the bodies and institutions of the kingdom, he remarks, participated the spirit of the ancient government, and were in that view incapable of an alliance with a free constitution: this is instanced in the nobility, priesthood, and the judicial aristocracy. The instances are well chosen and well supported; but they go a very little way in the decision. The nobility of France was the best foundation of the power of the crown. If two political orders, besides the king, were necessary, as we think they are, it was certainly proper to abolish odious, oppressive privileges, and to establish a representation of nobility, sufficient to balance occasionally the power of the crown or of the people, and not sufficiently powerful to raise its head above either. The enormous fortunes of some of these would have been a very proper resource in a financial system, where the impost raises in a rapid ratio. 'But a titled nobility, without legal privileges, or political existence, would have been a monster new in the annals of legislative absurdity.' If the sound was pleasing, a sound could do no harm, if there were neither legal privileges nor political existence: they may have been the remains of feudal or romantic absurdity; but it is not easy to see their connection with legislation. The utility of titles is sufficiently evident in another view: the descendants of great men are certainly more careful to avoid meanness or vice, or to connect infamy with a title, never before mentioned without respect. To banish feudal ideas, or to form a democratic character, to inspire sentiments of equality are, in our opinion, weak reasons for the abolition

abolition of titles. We must recur on this occasion to our former position, that this was not a sudden innovation: the spirit which could rouse the nation to such an exertion, from a gradual evolution of the mind, and a firm conviction of the dignity of human nature, would not probably soon relapse into base servility. Nor did *our* ancestors, at the revolution, 'deviate from the succession to destroy its sanctity,' for they chose the next eligible relation, and the act of settlement very plainly points out the reason of their choice.

The clergy is the next order; and Mr. Mackintosh proves, that their lands were not the property of its members, and it was no new idea, that they were not. But are they the right of the state? Certainly not: they were once private property, and those, who possessed, had a right to bestow them. They gave them for the support of the clergy and the church; and, since they had a power to give them for a specific purpose, as well as to an individual, to turn them from that purpose is, equally a robbery, with taking them from the individual, for in both instances, it is deviating from the will of the owner. Is Mr. Mackintosh ready to say, that what does not belong to an individual is the property of the state? We believe not; but he will probably add, while the purpose is preserved, the object of the donor is answered. In this point we shall probably differ; but it is needless to contest it, for, as we have no more right than the author, our various opinions are of no importance. We believe it would be a new doctrine to take a legacy from an individual, because he had already too much. This is the real state of the question, and our author's arguments about property are of little importance, if our distinction is accurate, that a possessor has as much right to leave his estate for a specific purpose as to a particular individual. The general question we have formerly considered, and contended, that it is not for the honour of religion that the priesthood should be dependent; it is not for the advantage of learning, to lessen the emoluments which learning, in any profession, might attain. The hierarchy perhaps supported the crown; but one obvious measure might at once have lessened the connection: it was a less violent attempt to transfer the future patronage to the people, or their representatives. In short, the measure taken was the most unjust, and, but for some considerations, too obvious to be mentioned, would have been universally thought so; though if the plunder had not been so great, it would have been the most venial of the unjust actions. The judicial aristocracy we cannot add a word in support of

All these orders were so deeply ingrafted in the constitution, that our author thinks they would have destroyed liberty,

fore liberty had corrected their spirit. We must again recur to our former position, and allow that this would probably have been the case, if the spirit of the people had not been so generally expanded, and their resolutions so firmly fixed. Our author seems to be of a different opinion.

* If the effervescence of the popular mind is suffered to pass away without effect, it would be absurd to expect from languor what enthusiasm has not obtained. If radical reform is not, at such a moment, procured, all partial changes are evaded and defeated in the tranquillity which succeeds. The gradual reform that arises from the presiding principle exhibited in the specious theory of Mr. Burke, is belied by the experience of all ages. Whatever excellence, whatever freedom is discoverable in governments, has been infused into them by the shock of a revolution, and their subsequent progress has been only the accumulation of abuse. It is hence that the most enlightened politicians have recognized the necessity of *frequently recalling governments to their first principles*; a truth equally suggested to the penetrating intellect of Machiavel, by his experience of the Florentine democracy, and by his research into the history of ancient commonwealths.— Whatever is good ought to be pursued at the moment it is attainable. The public voice irresistible in a period of convulsion, is contemned with impunity, when dictated by that lethargy into which nations are lulled by the tranquil course of their ordinary affairs. The ardor of reform languishes in unsupported tediousness. It perishes in an impotent struggle with adversaries, who receive new strength from the progress of the day. No hope of great political improvement (let us repent it) is to be entertained from tranquillity, for its natural operation is to strengthen all those, who are interested in perpetuating abuse. The national assembly seized the moment of eradicating the corruption and abuses, which afflicted their country. Their reform was total, that it might be commensurate with the evil, and *no part of it was delayed*, because to spare an abuse at such a period was to consecrate it? because the enthusiasms which carries nations to such enterprises is short lived, and the opportunity of reform, if once neglected, might be irrecoverably fled.*

This splendid language for a time fascinates the mind: it must be read again and again before judgment can decide. After some examination, it will be found applicable only to sudden temporary revolutions, and particularly contradicted by the history of our own constitution.

In the disquisition, which concludes this section, we find many opinions that we think exceptionable, and many that are just. It is the author's object to prove, that, when the people
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had the power in their hands, it would show a poor timidity to rest contented with the degree of perfection already attained. A noble spirit would aim at forming something still better. We have a strong dislike to experiments on a subject so serious and important: to sport with the happiness of twenty-six millions, to depress the strength and spirits of a great nation, in order to form an Utopian government, is a rash wanton attempt. Even if it should succeed, we think the trial unjustifiable, when they had a certain proof that a great degree of prosperity and happiness was attainable by a different conduct; and, when having established the public tranquility and personal security, future cautious trials might have been made with little risk. Mr. Mackintosh is of a different opinion, and, on such a subject, discussion can never procure conviction.

Of the next section, 'on the composition and character of the national assembly, we shall say little. 'By their fruits we may know them.' Some of the incidental observations we may notice; and among these we shall mention, with respect, an opinion on a question which we once glanced at—how far commerce contracts or expands the mind. In the cursory review of a Catalogue article it fell in our way, and gave rise to some reflections, which we could not then pursue. At present we need only observe, that enquiry has confirmed our former opinion, and it is with pleasure we see Mr. Mackintosh coinciding with us, in thinking that commerce enlarges the mind and expands the social affections. Another circumstance, which occurs in this section, is the financial progress of the assembly. Mr. Mackintosh defends their proceedings in this department, and lessens the deficit; yet, at this time, the assignats are sold at no little discount, specie has disappeared, and the taxes, in a late report, were said to remain unpaid. These are not symptoms of prosperity; but we ought to add, that it is not easy to procure accurate accounts; the two first facts we have on authority we think indisputable. On the propriety of issuing assignats, we never offered any opinion: it appeared a measure whose influence might be very extensive, and it certainly was a deeply political one. We suspect, however, that it has only served to cover the national distresses, to keep the deficiency of the taxes from being felt, and that it must have an end. The foundation of our suspicion is, the number burnt—Why were they issued, but to supply deficiencies? And is order and regularity returned so completely as to prevent the necessity of issuing others? Where then must we look for the end? The return of order seems yet distant.

The charge of atheism Mr. Mackintosh endeavours to answer, and to prove, that a dependent clergy will more probably encourage the progress of fanaticism. We may indeed allow, that, if the assembly (it is not from disrespect that we
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do not always add national) have no design to destroy the fabric of religion, they are not impeded in their views by any prejudices in its favour. The national *bent* is sufficiently known.

The third section is on the popular excesses that attended the revolution. These arose, in our author's opinion, from the effervescence of liberty: they were the recoil of the spring, bent long and forcibly in the opposite direction, while the offenders were too numerous and too powerful for punishment. The horrors, he observes, are not greater, nor the assassinations more numerous than have attended other revolutions; but they are more striking than the deaths occasioned by war, as they are occasioned by popular excesses. While he gives them their proper epithets, we may admit the extenuation. It cannot, however, have escaped him, that they were committed, in a great degree, after the revolution was complete, and without any attempts of the assembly, so far as we have heard, to check them, or to punish the authors. We may admit also, that, if the king had been permitted to escape, their whole labour would have probably been in vain, or they must have obtained their liberty through the horrors of a civil war*. On the contrary, commerce seems to have flourished, 'for no commercial house of consequence has failed,' and literature, instead of that rude barbarity into which Mr. Burke expected it to plunge, has acquired, 'in the proceedings of the national assembly,' modes of splendid 'eloquence,' and 'examples of profound political research.' Our author's observations on the influence of chivalry we shall extract: they are in style and sentiment excellent.

'That system of manners which arose among the gothic nations of Europe, of which chivalry was more properly the effusion than the source, is without doubt one of the most peculiar and interesting appearances in human affairs. The moral causes which formed its character have not, perhaps been hitherto investigated with the happiest success. But to confine ourselves to the subject before us. Chivalry was certainly one of the most prominent features and remarkable effects of this system of manners. Candor must confess, that this singular institution is not *alone*, admirable as a corrector of the ferocious ages in which it flourished. It contributed to polish and soften Europe. It paved the way for that diffusion of knowledge and extension of commerce which afterwards, in some measure, supplanted it, and gave a new character to manners. Society is inevitably progressive.—In government, commerce has overthrown that 'feudal and chivalrous sys-

* This article was written before the late attempt; but the conclusion is not altered by the event.

tem' under whose shade it first grew. In religion, learning has subverted that superstition whose opulent endowments had first fostered it. Peculiar circumstances softened the barbarism of the middle ages to a degree which favoured the admission of commerce and the growth of knowledge. These circumstances were connected with the manners of chivalry. But the sentiments peculiar to that institution could only be preserved by the situation which gave them birth. They were, therefore, enfeebled in the progress from ferocity and turbulence, and almost obliterated by tranquility and refinement. But the auxiliaries which the manners of chivalry had in rude ages reared, gathered strength from its weakness, and flourished in its decay. Commerce and diffused knowledge have, in fact, so completely assumed the ascendant in polished nations, that it will be difficult to discover any relics of *Gothic manners*, but in a fantastic exterior, which has survived the generous illusions that made these manners splendid and seductive. Their *direct* influence has long ceased in Europe, but their *indirect* influence, through the medium of those causes, which would not perhaps have existed, but for the mildness which created in the midst of a barbarous age, still operates with increasing vigor. The manners of the middle age were, in the most singular sense, compulsory. Enterprising benevolence was produced by general fierceness, gallant courtesy by ferocious rudeness, and artificial gentleness resisted the torrent of natural barbarism. But a less incongruous system has succeeded, in which commerce, which unites men's interests, and knowledge which excludes those prejudices that tend to embroil them, present a broader basis for the stability of civilized and beneficent manners.'

We wished to have concluded this volume in one article, but the section on the French constitution, including the discussion of the rights of man, would lead us into enquiries too extensive for our limits. We mean not to elude the examination.

(To be continued.)

Sonnets from Shakspeare. By Albert. 8vo. 2s. 6d. sewed.
Debrett. 1791.

THE selection of some striking passages or sentiments from our great dramatic poet, and arrangement of them into the form of Sonnets, is certainly an original idea of this author's; but how far it may be esteemed a happy one, will, we believe, admit of some debate. It is no easy matter to improve on Shakspeare's ideas, or express them more happily than he did. The epistolary form is adopted in those Sonnets, which are taken from the tragedies of *Romeo and Juliet*, and of *Troilus*

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CRIT. REV. N. AR. (II.) July, 1791.

and Cressida; and exhibit a connected view of the progress of those young lovers' unfortunate attachment. The author's remark on the discrimination of their characters discovers taste and judgment.

'It is the peculiar excellence of Shakspeare, in holding up the mirror to Nature, to exhibit not only the general resemblance, but the form and pressure. His paintings, though taken from the same object, are varied with all the possible discriminations of light and shade. His personages, though represented under the influence of the same passion, are all characterized by a language and manner of their own. Troilus and Cressida are youthful lovers, but they are different from Romeo and Juliet. The tender and passionate Troilus, with the ardour of Romeo, discloses the peculiar fondness and simplicity of a first passion, and the lively and voluptuous Cressida, with the yielding temper of Juliet, discovers more art and less susceptibility of a constant attachment.

'Romeo was formed to be the lover of a Juliet, and Troilus the dupe of a Cressida.'

The remaining Sonnets are founded on different detached passages in Shakspeare: they are all together forty-two in number, including an introductory Sonnet addressed to him, another on the mulberry-tree which he planted, and another supposed to be written at his tomb. In these original Sonnets we find nothing extraordinary, but those borrowed from him are, in general, executed in a happy manner. They will not, however, always stand the test of criticism if strictly examined. The first Sonnet from Troilus and Cressida, the original is to be found in the third speech of the play, is as follows:

'Why should I brave the Grecians in the field,
While here within a fiercer foe I own?
Go, Trojans, arm, your state from danger shield,
Ye have your hearts—Troilus, alas, hath none!

The Greeks are strong, and skill'd in warlike arts,
Fierce to their skill, and quite unknown to fear,
While I, estrang'd from all my better parts,
Alas, am weaker than a woman's tear!

Tame am I grown as slumber's drowsy charm,
Fond as the heart by no deceit beguil'd;
Soft as the maid with yielding passion warm,
And skill-less as the unpractis'd child:
Love, love enthral's my pow'rs, employs my care,
And gives each thought the image of my fair!

In the first stanza, 'I own,' appears substituted for 'I feel,'
or

or 'I find,' as in the original, on account of the rhyme; and 'quite unknown to fear,' in the second, is a flat amplification for the same reason. 'Estrang'd from all my *better parts*,' is not to be found in it, and if it were, should have been softened or omitted. The three first lines in the last stanza do not agree with it. He is not 'tame as slumber's charm,' nor fond as a heart not deceiv'd, nor soft as an enamour'd maid, but 'tamer than sleep itself,' 'fonder than ignorance' itself, and *fearful* as the unexperienc'd maiden. To make the fourth line metre, you must read 'unpractis'd,' and then it ceases to be poetry. The two last are not unexceptionable: they give but a faint and imperfect resemblance of the idea in the original with which they are supposed to correspond.

'Fair Cressid comes into my thoughts—
Comes—when is she thence?'

As such a kind of inquisitorial examination may be judged, and with some reason, not entirely agreeable to candour, we shall give the Sonnet taken from Viola's beautiful description of the effects of a hopeless passion, as a fairer specimen; it is truly elegant, the two last lines excepted. The image there is not exactly the same, nor equal to that in Shakspeare.

'Ah! how I mourn the doubly hapless maid,
The pangs of hopeless passion doom'd to prove,
By her own heart too good—too soft—betray'd,
Who can't conceal—and dares not tell—her love.

Oft have I seen her—would you ask her tale?
It was a blank—her love she would not speak;
But like a worm, she let concealment pale
Feed on the beauties of her damask cheek:

'Thought, slow consuming, prey'd upon her form;
A green and yellow hue her charms o'ercaft,
Like some fair flower that sinks before the storm,
Cropt in its bloom by the inconstant blast;
Yet stood like Patience, hopeless of relief,
Mute—sadly smiling—monument of grief!'

Lorenzo, a Tragedy in Five Acts. As it is performed at the Theatre Royal in Covent Garden. Written by Robert Merry, A. M. 8vo. 1s. 6d. Cadell. 1791.

THIS tragedy is of the domestic kind, but its incidents are in general not sufficiently reconcilable to probability, we mean dramatic probability. If considered as a representative of the real or likely occurrences of life, it is more objection-
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able. In a soliloquy at the end of the first act, not the most artful mode of communicating intelligence, Fabio, the father of Seraphina, informs us, that she formerly was contracted to Lorenzo, at this time a prisoner among the Moors; that finding his father had been his secret enemy at court, he had 'abused his letters trust,' informed his daughter that he was dead, and prevailed on her, though with extreme reluctance, to marry Don Guzman, duke of Alba. This union, as may be supposed, proves unhappy, and Seraphina having expressed a desire to spend her days in solitude, Don Guzman sends her to a lonely castle by the sea side.—At this period of time Lorenzo returns to thank the lady Zoriana,

'Who trac'd his destiny, and then releas'd him
By quick-remitted ransom: hence it is plain
In all Madrid she was his truest friend.'

That a person of Lorenzo's consequence should interest no other friend to enquire after him; that he should inform no one but Fabio of his captivity, is *passing strange*, and it is stranger still that in his way to Madrid he should make no enquiries concerning his beloved Seraphina: that he should give credit to her rival, who solicits a return of love from him with an ardour not perfectly consistent with the general delicacy of the sex; and to Fabio's assertion, whose fidelity he had so much reason to suspect:

'If thou doubt of Seraphina's falsehood,
Altho' with anguish and remorse I speak it,
Know, that thy letter was, by fatal hazard,
Consign'd to her—then buried in concealment—
Till, late in hour of pleasure, she disclos'd
To me its sad contents—but much she smil'd
At thy distresses, and profess'd she ne'er
Could, to her arms, have ta'en a wretched slave,
By fetters wrung, and smarting with his blows.
For verity of this, I've proof substantial.'

To believe such injurious reports without farther enquiry, to refuse hearing the name of her husband mentioned (that would have interfered with the future conduct of the plot), and offer his hand immediately to Zoriana is certainly not agreeable to nature. A real lover might with propriety have been represented as struggling even against conviction in such a case; but Lorenzo's conduct is rather that of a madman than a lover. The speech, however, which concludes the act (the second), if more plausible motives had engaged him to a marriage with Zoriana, is truly dramatic, and happily expressive of an impetuous and agitated mind.

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‘ *Lorenzo, to Zoriana.* The conflict’s o’er;—then,
If thou wilt receive
My proffer’d hand, and a too shatter’d heart,
Be this our hour of union.

‘ *Zoriana.* O Lorenzo!
I scarcely dare—but can’st thou then erase
The deep impression of a former passion,
From the retentive tablet of thy mind,
And grant me all thy love?

‘ *Lorenzo.* In truth I can.
When next, my Lord! you chance to see your daughter
I do entreat you, tell her I am happy; [*To Fabio.*
That hearing of her baseness nothing mov’d me;
That, when she yields her beauties to the grasp
Of her damn’d husband, when her eager kisses
Fire his cold blood, she may not be so blest,
As to suppose the hellish certainty
Of such abhorr’d embraces, gives a pang
To the disdainful and compos’d Lorenzo.
Tell her you saw me rapt’rously enfold [*Embracing Zoriana.*
The matchless Zoriana;—and then say, [*Speaking low*
That on the surface of this hated globe, *to Fabio.*
Of all who agonize, and curse existence,
I am the most complete and hopeless wretch.’

In the third act, the marriage being concluded, Lorenzo observes that,

‘ Perhaps they’ve done her wrong, have basely sullied
Her purity, by the foul breath of slander.
Would the calm hour were come, when in the tomb,
I might escape this intellectual conflict!
At times I more than doubt Don Fabio’s honour!’

His friend replies:

‘ Nor do I think that then your judgment errs.’

These ideas should certainly have struck him before: but had he made use of his own reason, or consulted his friend, what would have become of the remaining acts of the play: of his lamentation on the wickedness of the world, and request to Garcias to put an end to his existence? Garcias, whom we look upon as the most rational character in the whole dramatic personæ, advises him to ‘cease his ravings.’ On this Lorenzo immediately recollects himself, and desires to be informed of what he before refused to hear:—yet he asks the question when both himself and Garcias seem to think there was not time to answer it.

‘ *Lorenzo*. Know you his horrid name who wedded her ?
But hold, here’s One of dignity approaches—

The husband now enters.

‘ *Guzmán*. Suffer the self-presenting Duke of Alba,
To honour Zoriana’s chosen Lord,
As a new relative—the happy union,
Communicates to me a proper portion
Of your joint blifs.

‘ *Lorenzo*. This condescending kindness,
Makes me still more regret that hitherto
I’ve only known your Grace’s excellence
From popular report, and Fame’s applause.

‘ *Guzmán*. If in the treasure of this transient life
There may be found one jewel of true value,
It is connubial joy.

‘ *Lorenzo*. The sentiment
So gladly urg’d, my Lord ! denotes conviction.

‘ *Guzmán*. Could the possession of such perfect beauty
As never yet was equal’d, heighten’d by
The most exalted sense, make marriage dear,
I were a husband fortunate indeed——

‘ *Lorenzo*. I’d fain pay homage to your Lady’s merit.

‘ *Guzmán*. But she, I know not why, prefers retirement
Upon the coast, where I’ve an ancient mansion,
To the luxurious pleasures of Madrid.
In that retreat she now consumes her time,
And finds ’mongst meads and rivlets, more solace
Than splendid courts could e’er bestow on her ;
O ! this her disposition troubles me !

‘ *Lorenzo*. Yet such propensities accompany
Refin’d sensation, and denote more feeling
Than gayer nature prove——

‘ *Guzmán*. Ere you went hence, by martial enterprize
To gain renown, perchance you may have seen
Don Fabio’s lovely daughter, Seraphina.

‘ *Lorenzo*. O ! spare me, spare me, Heav’n !—suppose
I have,
Suppose she is the idol of my soul,
And that I now, and ever shall adore her,
With bigotry of love, what of it, sir ?

‘ *Guzmán*. Whoever says that he presumes to love
The wife of Guzman, is a daring boaster,
Or a degraded madman——

‘ *Lorenzo*. If Seraphina be thy wife, I swear it ;
If she were wedded to a God, I’d swear it ;

If fifty thousand Guzmans were in arms,
Pointing their dastard swords at my bare breast,
'To murder me for utt'rance, yet I'd swear it.
Have you not heard, proud Duke! that I, Lorenzo,
Am her own promised lord, and knew you not
That it was base, and cowardly, and mean,
To wring her cold assent, to be so curs'd
As thou hast made her? for inhuman spoiler!
Her heart was mine alone.

' *Guzman.* Go to the lady
Who has but just receiv'd thy nuptial vows,
And boast to *her*, how fond, and how sincere,
Thou art; she cannot fail to sympathise
With the soft sorrow;—'tis enough for me
To have discovered the long hidden cause
Of Seraphina's coldness and disdain:
Her vile reluctance on the day of marriage,
Her sequent sighs, and mournings, all are due,
Insulating Youth! to thy superior merit,
'Twas then for *thee*, I find, she pray'd to leave me.

' *Lorenzo.* Did she then wed thee with despair, and
pour
Her heavenly tears for me; and does she shun
The halls of pleasure, and the gorgeous throng
Of the Escorial, to bewail my fate
In lonely seats, and melancholy bow'rs;
Blest be the Moon which hears her nightly moan!
And blest the Echo that repeats her grief!
Be sacred ev'ry flow'r whose fresh perfume
Is wafted to her sense!—I'm satisfied!
I ask no more, her soul has still been true.'

This passage is managed with spirit and address. Yet it may be observed that it is altogether as unaccountable that Guzman should never have heard of Lorenzo's being contracted, or at least known, to Seraphina, as that Lorenzo should never have been informed of her marriage with Guzman till he heard it from his own mouth. In the subsequent part of the scene, in his interview with Fabio and Zoriana, his anger and frenzy appears worked up to an unnatural degree. So true, so ardent a lover never surely could have believed his mistress guilty of the most shameful infidelity at the first report, and be induced to wed another, the informer too, at first sight.

In the fourth act the scene changes to the castle, or rather a grove near it. The plaintive enthusiasm which marks Seraphina's opening speech will please the reader.

' *Seraphina*. Whither is flown thy spirit, lov'd Lorenzo ;
 What are its dear delights : thinks it of me,
 As thus I mourn in the sequester'd grove ?
 Perchance 'tis wafted by the zephyr's wing,
 That fans my burning bosom ; or it floats
 Amid these chrystal beamings of the moon,
 To decorate the scene with silver glory.
 Ah ! 'twas thy soothing voice, which stole but now
 From yon lone cypress in the plaintive song
 Of Sorrow's fav'rite bird ; for each sad swell
 Had such a heav'nly and prevailing sweetness,
 It charm'd my heart. Methinks, at times, I've seen thee
 Melt into tears upon the flow'rs of morn,
 And I have trac'd thy visionary step
 O'er the grey lake at eve's unruffled hour.
 Where'er thou art, cast one approving glance
 On this cold Urn, which an unwearied love
 Devotes to thy remembrance—If thou *canst*,
 Assume thy human semblance, that I may
 Die at the sight in ecstasy supreme.

[*Lorenzo enters, and, seeing Seraphina, stands fixed in admiration.*

'Tis he ! tis he ! such was his manly mein,
 Such was his radiant eye ;—alas ! I know
 Thou'rt but the offspring of compulsive fancy,
 The harbinger of madness, yet I'll bless thee,
 As tho' a real existence ! it is true,
 I'm wedded to another—yet, forgive me !
 For they compell'd me to his rude embrace ;
 My will gave no concurrence to the treason.
 O ! do not gaze thus tenderly upon me !
 I may not look for comfort, haughty Guzman
 Will deem it infamy that I adore thee,
 And say that I am base, because I'm faithful.'

Lorenzo, having thus put his threat to Guzman in execution, is closely followed, not by the enraged husband, who travels more leisurely, but by Fabio ; and submits again to be deceived by him ; a needless deception, as on its disclosure Fabio possesses sufficient power to throw him into a dungeon. Infatuation succeeds to infatuation. He mistakes Zoriana, who likewise pursues him, for Seraphina : and who, on seeing him just before extended as dead on the floor, had drunk poison. Like a true tragedy heroine she comes doubly armed with the viol and the dagger ; and with the latter stabs Fabio, as he approaches, and avows his intention in a speech of *some length*, to execute the same design on Lorenzo. Assassins hired by his means

means to intercept him on his return *from* the castle, kill, through mistake, Don Guzman going *to* it. Would it not have been more in character for him to have employed them against Lorenzo while in the dungeon, and whence he could not possibly escape them: or even Guzman's servant, who had been ordered by his master to kill him should he presume to enter the castle? Lorenzo, however, outlives them all, and recovers his senses, at a time of confusion and death when it would in fact have been most likely for him, if at all, to have lost them.

We have not examined all the incidents in this tragedy with inquisitorial strictness, nor displayed them at any great length, but we trust that we have noticed some of the leading ones so far as to convince the reader that they are not always consistent with dramatic probability, nor the conduct of the principal character with nature and common observation. At the same time we should remark, that the style is in general * spirited and energetic, and many passages entitled to our warm approbation.

Jacobi Dickson Fasciculus Secundus Plantarum Cryptogamicarum Britannia. 4to. 4s. sewed. Nicol. 1790.

IN the sixteenth page of our LXIst volume, where we examined the first Fasciculus, we mentioned the author's plan: it is sufficient, therefore, at this time, to point out the additions which he has now made to this part of the English Flora.

To the genus *phascum* two species are added; the *phascum* 'piliferum,' which grows in the barren wastes near London, and is described by Jacquin. It is distinguished by its pili, and remarkable for its leaves becoming brittle by drying. The *P.* 'curvicollum' was found in Surry, and distinguished by its bended pedunculated capsules. It occurs in Hedwig.

Two species of *fontinalis* from Scotland follow; the *F.* 'capillacea' of Linnæus, (*Flora Suecica* 962) and a new species, the *F.* *alpina*. The leaves of this last are short, curled, and almost crisp by drying; the capsule, with its perichætium, is twice as large as the leaves.

To the next genus, *splachnum*, four new species are added; the *urceolatum*, described by Hedwig and by Zoega in the

* We must except some absurd rants, and a few strange phrases. Such as 'gives him most potently pre-eminence,' i. e. makes him most preferable. 'A desperate minion of the moon.' Whether like one of Falstaff's men, 'a forrester of Diana,' Anglice, a thief; or a lover by moon-light (perhaps alluding to Endymion) is meant, we cannot determine.

Flora Islandica; the 'ovatum,' described by Dillenius under the genus of bryum, (344 t. 44. f. 4.) and distinct, in our author's opinion, from the *S. vasculosum* of Linnæus, to which Hudson has added the synonyms of this species; the 'tenue,' resembling the *S. urceolatum*, from which it differs in habit, as well as the slender, almost cylindrical, receptaculum; and the 'angustatum,' described by Hedwig under the same title. All these species were found in Scotland.

Of the polytricum there is only one additional species, the *hercynicum* of our author and of Hedwig.

Twenty-five species of bryum are added; the 'calcareum,' found near the chalky grounds of Newmarket, less than the *B. paludosum*, though its capsules are sufficiently distinct and conspicuous, the operculum conical, with a suboblique rostrum, the calyptra slender, oblique; the 'stelligerum,'—'Descr. *Surculi* ramosi, apice stellati. *Folia* patentia, apice parum recurva, subverticillata. *Peristoma* nudum. *Operculum* planiusculum, rostro subobliquo, capsulæ longitudine;' the 'B. heimii,' *gymnostomum heimii* of Hedwig; the 'ovatum,' *gymnostomum ovatum* of Hedwig; 'brevifolium' (Dil. 377); 'flavescens,' a new species from Scotland, very nearly resembling, though not decidedly the same, as the *bryum flavescens* of Scopoli; the 'reticulatum,'—'Surculi erecti. *Folia* distantia, ovata, parum acuta, insigniter reticulata, pellucida, versus apicem serrata, inferne integerrima. *Seta* e basi plantæ. *Capsula* pyriformis, dentata: dentibus inflexis;' the 'obtusum,' another new species from Scotland, differing from the *bryum truncatum*, by the rostrated operculum, and longer capsule; the *B. splachnoides*, from Scotland, noticed in fig. 2. Tab. 538 of the *Flora Danica*; the *B. ericetorum* (Dil. 354.); the *B. Weisia*, *Weisia heteromalla* of Hedwig; 'pusillum' *trichostomum pusillum* of Hedwig; stellatum (Dil. 389.); 'patens,' a new species from Scotland;—'Surculi erectiusculi, subobliqui, teretiusculi, versus basin attenuati, ramosissimi. *Rami* inæquales, patentes, subfastigiati, acutiusculi, setis parum altiores. *Folia* imbricata, ad pressa, apicibus exstantibus, stricta, lineari-lanceolata, acuta, canaliculata. *Setæ* e ramulis supremis laterales, paucæ, solitariae, brevissime, sæpe flexuosæ. *Capsula* parva, erecta subpyriformis. *Peristoma* ciliatum;' 'convolutum,' *barbula convoluta* of Hedwig; 'curvirostrum' *Weisia curvirostra* of Hedwig (Dil. 382.); 'bipartitum' (Dil. 385.); 'recurvatum' *grimmia recurvata* of Hedwig; 'trichoides' (Lin. 1585.); 'Dealbatum,' a new species, differing from the *B. trichoides* by its lanceolated leaves, generally of a pale colour, appearing in the microscope reticulated, pellucid, serrulated at the point, the rostrum of the operculum short; 'tetra-

gonum,' denominated from the tetragonal capsules; 'elongatum,' poplia elongata of Hedwig; 'zierii,' a new species from Scotland; 'marginatum,' a new species also from Scotland, denominated from its leaves; and 'cubitale,' the largest of the brya.

Of the hypnum there are sixteen new species, of which we shall only mention the most remarkable. The *H. asplenoides* is described by Swartz (Prod. 140): *H. smithii* is found on the trunks of trees in Kent; we shall transcribe the description.

'*Surculi* pinnati, ab omni latere ramosi, duri, lignei, acuti, in medio aut versus apices incurvati. *Pinnae* lineares, ad apices incurvato-crispatae. *Folia* imbricato-patula, suborbicularia, basi adpressa, concava. *Perichætium* cylindraceum, foliis ovato-lanceolatis, piliferis. *Setae* numerosae, solitariae, brevissimae. *Capsulae* erectae, ovatae, fere cylindraceae, rufae nitentes. *Peristomium* obsolete dentatum. *Operculum* subrotandum, rostro subobliquo. *Calyptra* obliqua, sursum pilosa. Color plantae saturate viridis. Ramuli si deprimantur, demta pressura, vi elastica in statum incurvatum redeunt.'

The *H. molle* is found near the banks of rivulets in Scotland, and is a soft pendulous moss, very bushy, with sharp, ovated, imbricated leaves. The *H. pulchellum* is also found in Scotland;—'*Surculis* confertis, erectis, ramis subfasciculatis, linearibus, setis elongatis, capsulis erectis subobliquis. The others were chiefly found in Scotland, and occur in Dillenius.

Of the jungermannia there are ten new species, of which our limits will only allow us to notice the most remarkable. The *J. ciliaris* of Linnæus is the same, in our author's opinion, with the *J. pulcherrima* of the same naturalist. He has included both under the title of *J. ciliaris*; and this last species, as described by Hudson, Neckar, Weber, and Weifs, our author has styled *J. tomentella*. The *J. ciliaris*, he thinks, is the lichenastrum *scorpoides* pulchrum, villosum, of Dillenius 481, and the other the *L. filicinum*, &c. Dil. 503. The *J. curvifolia* is a new species found in Scotland;—'*Surculis* repentibus ramosis teretibus, foliis imbricatis, subrotundis acuminatis bifidis apicibus incurvatis.' The *J. pauciflora* has been found adhering to the sphagnum palustre near Croydon. It is not unlike the *multiflora*; differt in primis setis paucis remotis.' The *J. macrorhiza* has the higher leaves purplish, the root in proportion to the plant, large and branching.

The first of the flags mentioned, is the marchantia; but of this there is only one new species, *M. androgyna* (Lin. sp. 1605.) The other new flags are wholly lichens, of which the
oculatus,

oculatus, calvus, fusco-luteus, cæsius, gibbosus, carnosus, saturninus, membranaceus, all found in Scotland, are only new. We shall transcribe the definitions.

‘ *LICHEN oculatus leprosus fungoso-papillofus albus, tuberculis sessilibus stipi-oculatus setisve nigris.*

‘ *LICHEN calvus leproso-crustaceus albidus nigro-porulofus, tuberculis pulvinatus sparsis glabris nitidis obscure fulvis.*

‘ *LICHEN fusco-luteus crustaceus granoso glebaceus albidus, scutellis planis sordide luteis obsolete marginatis.*

‘ *LICHEN cæsus crustaceus ferrugineo-ochraceus, scutellis elevatis atro-cærulescentibus obtuse marginatis.*

‘ *LICHEN gibbosus crustaceus verrucosus fuscus, scutellis subimmersis atris a crusta marginatis.*

‘ *LICHEN carnosus imbricatus, foliolis confertissimis erectiusculis rotundatis laceris margine farinaceo, scutellis crassis elevatis planis rufis.*

‘ *LICHEN saturninus foliaceus rotunde lobatus supra nigricans subtus villosus cinereus, scutellis rufis marginatis.*

‘ *LICHEN membranaceus foliaceus depressus plicato-rugosus farinulentus albido-subsulphureus, scutellis subconcavis concoloribus.*

To the fungi are added two species of agaricus, one boletus, one hydnum, two helvellæ, two pezizæ, two clavariæ, and one lycoperdon, but each has been mentioned by different authors.

Some synonyms are added to the former Fasciculus, some species of plants found in Scotland, not before known to be natives of that country, and a list of authors not quoted in the first Fasciculus, conclude this work. The plates are, in general, confined to the new species, and they are clear, accurate, and sufficiently elegant. On the whole, this second Fasciculus is at least equal to the former in accuracy, and seemingly superior to it in extent of information and of laborious enquiry.

Travels through Cyprus, Syria, and Palestine; with a General History of the Levant. By the Abbé Mariti. Translated from the Italian. (Continued from p. 220.)

DROUGHT has always been considered as the principal cause of the failure of the crops in Cyprus. The rains, which are generally variable in climates not within the tropics, fall in this island at stated periods; and on this account, it is often deprived of them for several months together. For the most part, a heavy rain falls about the middle of October: they again begin with great violence towards the middle of March, and continue till the end of April. They are followed

lowed in the beginning of May by gentle dews, which bring coolness and abundance to the island, by moderating the heats of June. After this month, no more rain or dew is to be expected; the earth is dried and impoverished by the scorching heat, and the labourers are exhausted by excessive perspiration.

The heats encrease as the summer advances, and would be altogether insupportable were it not for a cooling wind, called *limbat*, which begins to blow at eight in the morning the first day; encreases as the sun advances, till noon; when it gradually declines, and at three entirely ceases. On the second day, it arises at the same hour; but it does not attain its greatest strength till about one in the afternoon, and ceases at four precisely. On the third day, it begins as before; but is an hour later of falling. On the five succeeding days, it follows the same progression as on the third; but it is remarked, that a little before it ceases, it becomes extremely violent. At this period it commences a new series like the former. The falling of the wind is usually succeeded by a moisture, which renders the air somewhat heavy; but it is dissipated in the evening by a wind which arises every day at that period. In summer this wind blows till four in the morning; but in autumn and winter not till day-break, when it is succeeded by other winds which proceed from the irregularity of the season. In spring, it does not continue longer than midnight. The *limbat* winds, which arise in the beginning of summer, cease about the middle of September: and this is the period when the most insupportable heats commence, because there is not then the smallest breeze to moderate their violence. Fortunately, however, they are not of long duration; and about the latter end of October they sensibly decrease, as the atmosphere begins to be loaded with watery clouds.

It happens sometimes in summer, that the *limbat*, after three days increase, is succeeded by a north wind, which is both incommodious and dangerous. It arises at seven in the morning; becomes gradually stronger till noon, and does not cease till the evening. If this wind continue to blow six or nine days successively, it does great injury to the productions of the earth, particularly to the cotton plants which are soon withered to the very roots. The vines too, however flourishing, are stripped of their leaves and fruit.

Another evil, yet more destructive, arises from the clouds of locusts which this wind brings to the island, and disperses over the whole surface of the ground. Wherever they light, nothing escapes them; the riches of the fields are entirely annihilated; the cattle are destroyed; and the labourers are obliged for safety to bury themselves in some obscure retreat.

After observations on the climate, our author proceeds to give an account of the culture of the vine in Cyprus, and the manufacture of the wines, which it is unnecessary for us to detail. He remarks, that the Cyprus wine does not leave, on the sides of the vessels in which it is contained, that calcareous crust which is called tartar. It however deposits at the bottom a certain sediment, which partakes of a black, red, and yellow colour; and which in drying acquires the consistence of a soft paste. These dregs are extremely useful in clarifying other wines..

The author next gives an account of the trade carried on with the wines of Cyprus, and the consumption of them in Europe; with an account of the manner in which they are preserved in Europe; and on all these subjects he appears to have the best information.

The second volume commences with an account of the different people who inhabit Syria and Palestine. On this subject, the author's resources are derived not only from his own observation, but from what he has read concerning those nations; and from several authentic memoirs and relations, which were transmitted to him from various places by persons of indisputable credit. The first people of whom he treats is the Arabs; who have been already delineated by many authors, but by none more distinctly than the present traveller. The next people is the Druses, who inhabit the country of Castravent, a part of mount Lebanon which looks towards the Mediterranean sea. They occupy also the rest of mount Lebanon, Anti Lebanon, the narrow plains which lie between Castravent and the sea; with all that extent of shore from Gibail, otherwise called Byblus, as far as the river Eul, near the ancient Sidon, at present called Sayd. The ancient Heliopolis, now known by the name of Balbec, as well as the neighbouring country, is peopled by this nation. In short, families of the Druses may be found scattered here and there through every part of Syria and Palestine. The religion of this people differs both from that of the Turks and the Christians. Part of the Druses admits circumcision, whilst another rejects it.

Their sacred books present nothing but a series of errors and obscurities. The coming of the Messias is an article admitted into their creed; but they say that he has appeared more than once, under the figures of different celebrated personages. They entertain the highest veneration for the Virgin Mary; and believe in the miracles of our Saviour. They worship saints and images, though this is contrary to the law of Mahomet; yet they observe the fast of Ramazan, though not in

a very

a very strict manner. This is all the information that can be collected concerning the religion of the Druses. They all speak the language of the Arabs, which is the only one familiar to the different people of Syria. In their dispositions they are said to be faithful and sincere. They are fond of the Europeans, whom upon every occasion they protect, as far as lies in their power. They have particular princes, called Emirs, who are seven in number, and who in conjunction all govern the same country. The city of Barath, otherwise Beritus, is their capital. They pay annually a small tribute to the Ottoman court, according to the distribution of their principal emir; which is the only shadow of authority that the Porte still retains over this people, jealous of their independence.

The tribe next mentioned is the Rurdes, whose general residence is in Rurdistan. Some may be found likewise scattered throughout the Diarbeck, and different parts of Syria, where they lead an ambulatory life, after the manner of the Arabs. They are almost all robbers by profession. Their chief, *The Old Man of the Mountain*, is considered as a fabulous being, though some are of opinion, that what is related concerning him has a real foundation in history; and the author now before us has given a perspicuous narrative of those transactions.

The Metuales, or Mutuales, are a people dispersed in great numbers all over Syria; and are thus named from Mutual, a celebrated captain, who abolished the ancient religion of the Persians, in order to substitute Mahometanism in its stead. The Mutuales, therefore, are Mahometans, but schismatics. In no country in the world, perhaps, are the women held in less consideration than among this people. A Matuale priest lends his wife to a friend, as he would lend his horse; and, when in want of money, he lets her out for a month, or half a year. No disputes respecting the children ever result from this traffic; they must be maintained by the person who borrows the woman.

The Nezeires or Nazarenes form a particular sect in Syria, who live dispersed among the Mahometan, the Druses, and the Christians. It is observed that they testify much affection for the latter, whilst they abhor the Mahometans, and all the religions which are founded on it. They adore God, and believe in Jesus Christ as a prophet, chosen to instruct mankind, and to give them laws. They address their prayers indifferently to the apostles, the virgin, and the ancient prophets. They perform baptism by immersion, which is always attended with great ceremony, and the noise of a drum; but they pronounce

nounce no words over the child. They celebrate the nativity, the ascension, and some other festivals established among the Catholics in Europe; but they have one very singular, which they call the *matrix*. During this solemnity, they may be seen saluting the women with peculiar respect, prostrating themselves before them, and embracing their knees with great affection; on which account, this people is called the worshippers of the matrix. The Nezeires, in vindication of this practice, say, that they do not mean to bestow upon women that adoration which is due to God only; but that they think themselves obliged, through gratitude, to venerate the second cause of their existence. Libertinism is general among the Nezeires; and, besides other depravations, they permit women to be common. On the day of circumcision, which begins their year, they assemble them all in the hall of sacrifice; and having shut the window, and extinguished the lights, the men enter; when each takes the woman whom he first lays his hands upon, without giving himself any trouble whether he knows her or not. This infamous practice is renewed several times in a year, particularly on the festival of the matrix, in memory of the creation of man and woman.

Our author next gives a concise account of the Turks, the Hebrews, and the different sects of Christians in Syria; after which he proceeds to a description of the country, beginning with the city Acre, otherwise called St. John of Acre.

The city of Acre is situated on the coast of Syria, in the 57th degree of east longitude, and between the 32d and 40th degree of north latitude. It was anciently reckoned among the cities of Phenicia. The port, which is now become narrow, cannot be entered but by boats, or very small barks; but some vestiges show that it must have been formerly very commodious, and well sheltered from the western winds, by a thick wall in the form of a mole. Nothing is now to be seen of this ancient city but the ruins of monuments erected in it by the Christians. In the western part, are found some ruins dedicated to St. Andrew. Three large windows, which time has not yet destroyed, give a very grand idea of this building. At a little distance was a considerable building, at present almost destroyed, which the Knights-Templars used as an hospital, and called the Iron Castle; because it had been daubed over, on the side next the sea, with a composition made from the dross of that metal. One side of the wall is still entire, as well as part of a gallery which conducted from one quarter to another. The palace of the grand master of the order of St. John of Jerusalem, with the whole extent of the hospital, serve at present for a habitation to the chief of Acre, with his family;

family, and part of his cavalry. This edifice owes its preservation to the astonishing thickness of the walls. It is particularly remarkable for two high towers, and its subterranean apartments, which contained hand-mills, that are still sometimes used. The governor has constructed, in one of these towers, an immense hall, in the middle of which is a large fountain ornamented with marble of every kind. When the author passed through Acre the first time, he there saw likewise the half of an ancient saloon, which after his departure was destroyed. The roof of it, which appeared an admirable piece of workmanship, was supported by columns of red granite, about eighteen feet in height, and he was told that some of the same kind were buried under ground in the neighbourhood. The few places of religious worship to be found in Acre at present, are of a modern date. The streets of this place are so narrow, that, when a camel passes along the broadest of them, it is impossible for any other animal to pass at the same time. Cut stones only, and not bricks, are employed for constructing the houses. The roofs are made flat in the form of terraces, upon which the inhabitants walk. In the city there are two bazars or markets, always well supplied. One contains provisions of every kind; and the other is furnished with an assortment of cloths and stuffs for making dresses. In the same place are also two public baths, ornamented with marble; besides several coffee-houses, which give it a lively appearance. At the distance of a mile from the new city, are found the ruins of the tower Maudita. The new city is distant only one mile from the ancient walls. It may still be perceived that the first Acre was surrounded by a triple fortification, separated by two ditches, one of which without, and the other within, received the waters of the sea as they were cut out in the rock: some parts of them are still entire. At certain distances the walls were flanked with towers. The author saw in the neighbourhood several enormous round stones, employed to batter the city by being thrown from machines, as the use of cannon was not then known. The air of this city is unwholesome; and various diseases prevail in it every year, during the great heats. These seem to be occasioned by the narrowness of the streets, and some putrid marshes which are in the neighbourhood. The dress of the people of Acre is generally in the Ottoman fashion.

From the city of Acre the traveller set out for Mount Carmel. Following the sea-shore towards the south, one reaches in a few minutes the river Belus, the bed of which is narrow, and contains particles of glass mixed with the sand. In the neighbourhood of this small river, formerly rose the tomb of

Memnon; but the place where it stood is now entirely unknown. Beyond the Belus, at the distance of about nine miles from Acre, on the sea-coast, runs the river Nahr-el-Mechatta. Its banks are very sandy, and when the winds blow in summer they choak up its mouth; so that it spreads on each side, and forms a kind of lake. This river is called likewise the Cison, and was the tomb of the four hundred and fifty prophets of Baal, who in their fury cast into it the tribes of Israel, when Elijah brought to their remembrance the image of the true God, who was alone worthy the adoration of his people.

The Cison falls from Mount Tabor, and pursues two different directions. The smaller branch proceeds towards the east; and receiving the waters of Mount Hermon, loses itself in the sea of Galilee, or the lake of Tiberias. The other branch, which is much more considerable, being enlarged in the plains by some other streams which flow from Mount Ephraim, Samaria, and the environs of Mageddon and Esdrelon, afterwards waters the bottom of Mount Carmel, and runs into the Mediterranean to the north of Caiffa. At the distance of a mile from the sea, between the Belus and the Cison, the Gorans, who are a tribe of the Kurdes, remain always encamped.

Three miles from the river Nahr-el-Mechatta, lies new Caiffa, which for several years was only a mean village, sprung from the ruins of the ancient city of the same name, and constructed with the remains of its materials. At present, it is defended, towards the sea, by walls which were built since it fell into the hands of the chief of Acre, who has strengthened it with a citadel, and established a custom-house in it. This city presents nothing remarkable to the traveller, as it contains only a kind of huts thrown together without any order. In the neighbourhood may be seen the remains of the ancient Caiffa, called also Porphyry in the time of the Christians. It was the seat of a bishop, suffragan to that of Tyre, and was destroyed by Saladin. Nothing is now left of it but the ruins of the metropolitan church, concerning which no certain account can be given. According to some geographers, and particularly Ptolemy, it would appear that this ancient city was formerly Sicaminon; and, in support of this opinion, the traveller observes, that there is no spot but that on which it stands, between Ptolemais and Mount Carmel, proper for containing a city. Nothing appears to the eye in the neighbourhood but sandy plains, which are too much subject to be moved by the wind to serve as a foundation even for a cottage. A little beyond the ancient Caiffa, on a high tongue of
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land

land which stretches out into the sea, and which is called the Point of Carmel, stands a fortress, where a garrison is always kept by the grand signior, to prevent Christian vessels from approaching the coast, and from selling to the inhabitants such merchandize and ships as they take from the Turks.

The traveller next presents us with a view of Mount Carmel and its environs. On ascending that part of Mount Carmel which projects into the sea like a promontory, one finds on the left a garden, surrounded by very weak walls, which conducts to two remarkable grottoes cut out of the rock with the chisel. These grottoes are held in great veneration by the Mahometans, who consider them as the ancient habitation of the prophet Elias. They have converted them into a mosque, under the title of El-Rader; in which service is performed by a dervise, or Turkish monk, who with his family lives in a neighbouring cottage.

On coming out of these grottoes, the ascent is by a very steep and narrow path, which in some places is cut out of the rock in the manner of steps; and a little below the summit is situated a solitary convent of Carmelite monks. The structure of this peaceful retreat, we are told, excites equal respect and admiration. It is indebted for its whole extent almost entirely to the hand of nature, which seems to have constructed it in favour of rural and sequestered virtue. The small apartments and cells destined for the use of travellers, are so many convenient grottoes, suited to the necessities of life. A grotto serves likewise as a chapel to this sacred place. It contains two altars, the principal of which is consecrated to the Virgin, and the other to St. Elias. On the whole declivity of Mount Carmel, which divides the grottoes El-Rader from the convent, there may be seen a great number of cisterns, destined formerly for receiving the rain water. Some paces from the convent there is a solitary grotto, which the Orientals are persuaded was the habitation of the prophet Elisha, whose name it still bears. On the summit of the mountain are the ruins of an ancient edifice, which have hung over the cells of these Carmelites. They are as thick as the walls of a fortress. The first time that the traveller visited Mount Carmel, he found them much higher than he did at his return. He was told by the monks, that they had demolished about nine feet in height of them, to prevent their falling on the cells, and burying them; which might have happened by the fury of the winds that blow there sometimes with great violence. It seems as if St. Elias inhabited successively every part of Mount Carmel, since the greater part of the grottoes, fountains, and fields, are still called by his name.

After travelling five miles, there commences a valley, on descending into which, one is struck with the view of a vast space cut out in the rock, which was destined for receiving horses, and is capable of containing a dozen. A neighbouring fountain, which winds through the valley, threw itself into a canal cut also out of the live rock, and turned the wheels of a mill at a little distance from the sea. The canal and the mill are now both destroyed; and no use is made of this beautiful stream, which loses itself in the neighbouring waves. A little lower, is a second spring, of equally pure water, to which the good Cœnobites have resort when the summer heats dry up the cistern of the convent.

The traveller next enters a field, called the field of Cucumbers; so named, because it contains a great number of round stones, the inner part of which, consisting of a sparry substance, has a great resemblance to the pulp of a cucumber. Oriental superstition considers this *lusus naturæ* as occasioned by a malediction of the prophet Elijah; who, not being able to obtain from the proprietor one of those cucumbers to refresh him, denounced that they should be changed into stones. Abundance of the same kind of stones may be found in all the mountains of Syria.

At the distance of eight miles from the promontory, advancing towards the east, one arrives at a certain part of the mountain, called by the Arabs Mansur, and by the Europeans the place of sacrifice, in remembrance of what was done there by the prophet Elijah. The transaction alluded to, is his drawing down the fire from heaven on his sacrifice, to convince the people of Israel of the existence of the true God, while the prophets of Baal found their invocations attended with no effect. In the neighbourhood are forty grottoes all connected together; the now deserted residence of the ancient anchorets of Mount Carmel.

Mount Carmel was anciently distinguished by the abundance of its productions, and the excellence of its fruits; but this favoured spot is at present covered with nothing but forests. Our author observes that it must be naturally fertile, since various plants grow on it without cultivation; such as sage, wormwood, rue, hyssop, lavender, and parsley. It produces likewise many flowers, among which are hyacinths, lilies, anemones, tulips, and ranunculuses. This place, the traveller informs us, is extremely agreeable, and above all to the sportsman, on account of the number of fowls and quadrupeds with which it abounds. Amongst the latter he observed some tygers. On this mountain there was formerly a fortress called Ecbatana. Pliny tells us that it was afterwards
called

called Carmel, as well as the promontory on which it was built. These solitary places were once the favourite haunt of Pythagoras, who resorted to them for meditation; and Vespasian came hither to consult the oracle, which, according to Tacitus, had only one altar, without a statue or temple. It may easily be perceived, that this celebrated mountain had formerly on its summit several magnificent edifices, the remains of which give still an idea of their ancient grandeur.

The author next describes his route from the city of Acre to the fortress of Geddin, the village of Zib, and their environs. The southern gate of Acre opens towards a highway, and conducts to Bohattebe, situated on a small eminence, where are the ruins of an ancient temple, employed as a place of worship both by the Turks and Christians, but at different periods. At Geddin, which is distant from Acre a little more than eleven miles, the Abbé Mariti had the pleasure of being present at a scene which could not fail of proving interesting to a traveller. This was the Bairam, which takes place on the 13th of July, which is a high festival among the Arabs. At sun-set he saw the governor and all his court sit down to a magnificent repast. The manner of eating among the Arab chiefs is a little different from that of the Turks. Our author describes it perspicuously; but we shall pursue the topographical narrative. The castle of Geddin, situated on the borders of Mount Sharon, is partly built on the ruins of the ancient fortress of Dindin, formerly occupied by the knights of the Teutonic order. It commands a view of various hills; of the plains of Acre, equally fertile and agreeable; and of a large extent of sea. The garden belonging to the governor lies at the distance of six miles from the castle, and the road to it is steep and extremely bad; but it has on each side a row of trees which afford an agreeable shade. This garden extends several miles in a spacious valley abounding with excellent fruits, such as olives, almonds, peaches, apricots, and figs. A number of streams that fall from the mountain traverse it, and water the cotton plants, which thrive well in this fertile soil. In this delightful spot, one finds at certain distances several beautiful reservoirs of pure water, on which the Arabs set a high value. A well-chosen collation, by the governor's order, was prepared for the traveller under some shady trees, on the banks of a small rivulet, which added to the pleasure he enjoyed from his repast.

Six leagues from this place is a very narrow valley called Kerein. It is watered by several streams that fall from the summit of Mount Sharon, and which are recieved into reservoirs highly worthy of notice. They are well disposed, and

constructed in the form of towers. In proportion as they become filled, the water runs off by different channels, which put in motion a certain number of mills; and being again united in basons, like the former, they are again divided for the same purpose. The water which flows through all these different channels, being united in the middle of the valley, forms a small river, which abounds with a variety of fish. The neighbouring hills are covered with forests, under the cool shade of which one may walk in beautiful avenues of plane trees, that announce their antiquity by their size. The abundant streams which water this place, contribute as much as its shady woods to render it delightful. Advancing about four miles, the traveller was astonished to observe, on his right hand, a large church built in the Gothic taste, but elegant and noble. Near its walls is an edifice, which appeared to him to have belonged to the ministers who performed divine service in it. Both these buildings serve at present as a place of shelter for the flocks which frequent the surrounding pastures. On a neighbouring eminence the traveller observed the famous castle of Montfort, which belonged to the ancient Teutonic knights. The road to it is so steep and rugged, that he could not have climbed to it without the assistance of the trees and bushes with which the mount is covered. Nothing now remains of it but heaps of ruins. The traveller was astonished to see upon this eminence a prodigious quantity of materials, which, on account of the steepness and narrowness of the road, must have been transported thither with the utmost difficulty; or else the road, since that period, must have been greatly broken and damaged by the ravages of time. He could almost venture to say, that the passage to this castle was by means of a draw-bridge, supported on one side by the top of a mountain, which stands opposite to the southern part of the building. A very commodious path may be seen on it, which suggested this idea. The Arabs call this fortress of Montfort, the 'Enchanted Castle;' and they told the traveller, that, in the interior part of the church, which is situated at the bottom of the mountain, there was a subterranean passage which conducted to the highest part of the edifice. To ascertain the truth, he took a view of it; but found it almost entirely filled up by the falling in of the earth. Descending from Sharon, and crossing the plain of Acre towards the west, one meets with the remains of several places, which by their remarkable ruins, seem to be of great antiquity. In the same direction about nine miles from the gates of Acre, is situated Zib, known in the sacred scriptures under the names of Achsaph, and Achzibe, the king of which was defeated by Joshua under its walls.

In

In the succeeding chapter our author relates the journey from Acre to the city of Nazareth in Galilee. Quitting Acre by the gate of Nazareth, and advancing a little towards the east, the traveller observed the ruins of a great many edifices, upon a pretty extensive mount, raised by the Ottoman troops to serve them as a kind of fortification during the last siege of the city. Traversing this very fertile plain, he arrived at a small hill, called Telkiffan, where formerly there was a village of the same name. In the neighbourhood are seen Miar and Damun, the extremities of which reach to narrow but delightful valleys, ornamented with groves and wild shrubs. On the right stands the castle of Abelin, on a beautiful eminence. A heap of ruins found at this place gives the traveller reason to conjecture that it must have been the ancient Zebulon, sacked and burnt by Cestius, the Roman general. It was afterwards the seat of a bishop, who came to the council of Nicea in 325. The nearest valley, sixteen miles in length, and two in breadth, which is well cultivated, and abounds with productions of all kinds, is called by its name. Adjoining is a beautiful fountain, which has also the name of Zebulon.

Nazareth, a city of Galilee, so famous among the christians, is situated in 35 degrees of east longitude, and in 32 degrees of north latitude. It held the third rank among the metropolitan cities dependent on the patriarch of Jerusalem. At present, it forms a part of the domains of the chief of Acre. The ancient city, destroyed by fanaticism, was, after its ravages, nothing but a miserable hamlet, consisting of a few Arab huts. Under the protection of Daher Omar, however, it has recovered from its humiliation, and now makes a far superior appearance. The houses are built of beautiful stone. In the eastern part there is a handsome church dedicated to the Virgin, which was formerly destroyed by the Saracens, and rebuilt by the zeal of the Cœnobites. The building consists of three naves, divided by two rows of stone pilasters. That in the middle contains the principal altar, the ascent to which is by two magnificent stair-cases, much admired for their iron balustrades, formed with great skill by one of the monks belonging to the convent. Under the altar is a remarkable grotto, called the Chapel of the Annunciation. It is descended by steps of beautiful marble, which are cut with much taste. In this place, according to tradition, the angel appeared to the Virgin, and announced to her the future birth of our saviour. Two beautiful columns of oriental granite strike the eye of the observer in the entrance. They

appear to have been constructed both to support and ornament the grotto. The altar of this subterranean chapel is extremely elegant; and the different kinds of marble with which it is ornamented, receive an additional lustre from the combined light of several silver lamps presented by christian princes. On solemn festivals, the walls and the pilasters are ornamented with various pieces of tapestry, representing the mysteries of the Virgin; a superb present from the house of Austria. In the western part of the city stands a christian church, built, as is said, on the site of the ancient synagogue where Jesus Christ showed the Jews the accomplishment of the prophecies in his person. This place served a long time as a shelter for flocks; but at present it is in good repair. In the neighbourhood may be seen a fountain of excellent water, which is however, esteemed by the people on another account. They conjecture that it was contiguous to the habitation of the Virgin, and that it was used by her. At some distance is a large stone, of a round form, called Christ's table. It is pretended that he came hither more than once with his disciples to eat. The inhabitants of Nazareth pay it a kind of worship, by burning perfumes and incense around it.

At the distance of a mile from the city, on the southern side, is a mountain, which the Arabs call Sein, and the Nazarines, 'the mountain of the precipice;' because the Jews wished to precipitate the Messiah from it. On the summit is found a small grotto, cut out in the rock, in the form of a tabernacle, to recall to remembrance the miraculous power manifested by the son of God in escaping from the hands of the impious. There was formerly upon this mountain a celebrated monastery, which is now destroyed by time. Some cisterns, half in ruins, are the only memorials of its ancient existence. Opposite to this, and separated from it by a rivulet, stands another mountain, at about the distance of a gun-shot. This stream was so much swelled by the winter rain, that it overflowed all the neighbourhood, and even part of the plains of Galilee. Three miles from Nazareth, towards the south-west, stood the ancient city of Saffé, Jafé, or Saffre, of the tribe of Zebulon. Nothing now remains of it but a few rude stones. At a little distance is a delightful eminence, the sides of which are covered with vines. On the summit is a small village, with a rural altar, to which the fathers of Nazareth come to celebrate the festival of the apostles.

The traveller thence proceeds to the cities of Cana and Tiberias. After traversing several plains and hills on the north of Nazareth, he arrived at Cana in Galilee, otherwise called
Cana

Canā Minor. This city, so well known by the miracle of water changed into wine, is at present only a paltry village. Here are the ruins of a church, mentioned by Nicephorus, who says it was built by St. Helen. By the bases of some of its columns, it appears to have been once very beautiful.

The city of Tiberias lies at the foot of a mountain. The neighbourhood of this place is very badly cultivated, and abounds with wild animals, both birds and quadrupeds; among the latter of which are a great many antelopes, a species of small goats. The city of Tiberias was one of the most considerable in Decapolis. It was built by Herod Antipa, tetrarch of Galilee, who named it Tiberias, in honour of Tiberius the emperor. Situated towards the southern part of the lake of Genezareth, it extended its walls for three miles towards the south, and in breadth occupied all that space which lies between the same lake and the mountains. At present, it is much less than formerly, being no more than a mile in circumference. It is of a square form, with two gates; one of which looks to the west, and the other towards the south. Its external appearance is very melancholy; the walls being built of brown iron-coloured stones, like those, our author observes, which the poets say surround the palace of Pluto. The dismal idea is still more increased by the appearance of the interior part, where nothing is to be seen but misery and desolation. On one side are ruins half buried in the earth; and on the other, some shattered edifices, converted into a kind of huts. The aspects of the inhabitants correspond to that of the place; and they seem to live in extreme poverty. Before the year 1759, when this city was destroyed by an earthquake, it contained some beautiful edifices and ancient churches worthy of attention. To the west of the city, on the borders of the lake, is a large church, which escaped the effects of that calamity. This religious place serves as an hospital for strangers, who are received in a very hospitable manner. The sea of Tiberias had different denominations at different periods. Sometimes it was called the sea of Galilee, and sometimes the lake of Genezareth; a name which was given to it from a city built between Bethsaida and Capernaum, belonging to the tribe of Naphtali. The excellent water of this lake, which is used by the inhabitants of Tiberias, flows from the sources of the Jor and the Dan, at the bottom of the Anti-Libanus, where stood Pareades, called likewise Cæsarea. This lake is confounded afterwards with the river Jordan, and both discharge themselves into the dead sea. It is about eighteen miles in length from north to south, and its breadth about six miles. It is sometimes subject to
great

great commotions, occasioned by a chain of mountains in the neighbourhood; where the winds meeting with opposition, recoil with violence upon the lake. It is rare to find here any boats or vessels, because its banks are barren and uncultivated. Several celebrated cities existed anciently on this coast; such as Capernaum, Bethsaida, Bethsan, Gadara, Tarichea, and Chorazin, of which nothing remains but shapeless ruins. This sea of Galilee is an object of veneration among the neighbouring christians, as being much frequented by the apostles in their capacity of fishermen.

At the distance of a mile from Tiberias, on the north, there was formerly a town celebrated for the victories of Vespasian, and of which some vestiges may yet be seen. It was called Ammaus, which signifies the Bath, on account of its hot springs, which are endowed with a medicinal quality.

From Tiberias the traveller proceeds westward to Tabor. The first object in his route is El-Nat-Tespar, or the place of merchants, where he was surprised at the elegance and magnificence of its walls. Incrusted with the most beautiful marble, which the hand of art has disposed with much taste, they announce at a distance an enchanted palace, especially when the sun shines upon them. This place is enlivened by a very flourishing commerce. A fair is held here every Monday, which is resorted to by merchants from various countries. It is well furnished with cloth, cattle, and provisions of every kind; and in this respect, we are told, it is not inferior to the richest markets in Europe. This town is a rendezvous of the caravans which go to Grand Cairo; and the bashaw of Damascus stops here with all his court, in the journey which he makes annually to Jerusalem. In the neighbourhood is a place called Siubdusef, that is, Joseph's Well. The inhabitants of the country pretend that this was the pit into which Joseph was thrown by his brethren, and from which he was afterwards drawn up and sold to the Egyptian merchants.

Mount Tabor is distant from the sea of Tiberias about twelve miles, and is distinguished by different names; but, at present, it is called, in the Arabian language, Gibel-El-Tor. The situation of it is said to be most delightful. Rising amidst the plains of Galilee, it exhibits to the eye a charming variety of prospects. On one side there are lakes, rivers, and a part of the Mediterranean; and on the other, a chain of little hills, with small valleys, shaded by natural groves, and enriched by the industry of the husbandmen with a number of useful productions. 'Here, says our author, you behold an immensity of plains interspersed with hamlets, fortresses, and heaps of ruins; and there the eye delights to wander over the

the fields of Jezrael or Mageddon, named by the Arabs Ebn-Aamer, which signifies the field of the sons of Aamer. A little farther you distinguish the mountains of Hermon, Gilboa, Samaria, and Arabia the Stony. In short, you experience all those sensations which are produced by a mixture and rapid succession of rural, gay, gloomy, and majestic objects. This is the sacred spot which was the scene of the transfiguration.

Mount Tabor, we are told, has a perfect resemblance to a sugar loaf, and is covered with small trees from the top to the bottom. Its summit is inclosed by the remains of ancient walls. Within these is a plain of about two miles in circumference, on which, according to every appearance, no buildings were ever erected. Amongst the ruins of the churches may be distinguished three very beautiful tabernacles, which formed part of the ancient temple erected by St. Helen in memory of the transfiguration. In several places there are cisterns destined for the purpose of collecting the rain water, because there are no springs on this mountain. Though the plain on the top be very much exposed to the severity of winter, our author found it covered with odoriferous herbs even in the middle of that season. Great numbers of flocks and herds resort thither daily, to feed on the rich pastures which abound in this place. It is no less frequented at present by multitudes of Oriental Christians, without distinction, whether Catholics or schismatics; and the fathers of the Holy Land likewise come hither annually to celebrate the transfiguration.

On descending from the mountain, the traveller pursued his route between Saad and Tabur; two ill-peopled villages, built, according to the most probable conjectures, upon the ruins of the ancient Tabor. He observed here the remains of a church, erected in memory of the nine apostles, who remained in this place when our Saviour ascended the mountain. Two miles thence lies Nain, a city of the tribe of Issachar, situated at the bottom of Mount Hermon, on the northern side. It was near the gates of this city that our Saviour revived the only son of a widow. Nain at present is only a hamlet, inhabited by Christians, Mahometans, and Hebrews.

The valley of Esdrelon, which is also called Mageddon and Jezrael, is twenty miles in length, and twelve in breadth. Several memorable events took place in this valley. Sisera, general of the troops of Jabin king of Canaan, was defeated here by the army of Baruch; and Jehu, and Pharaoh king of Egypt, gained here two celebrated victories over Ocozias and Jafias, kings of Judah. In returning from Nain to Nazareth,

zareth, distant eight miles, nothing remarkable is seen but the beauty and fertility of the plains, which the eye can scarcely be satisfied with admiring. Our author, on his return to Nazareth, was present at the celebration of a marriage, of which he gives a particular account.

(To be concluded in our next.)

Illustrations of British History, Biography, and Manners, in the Reigns of Henry VIII. Edward VI. Mary, Elizabeth, and James I. exhibited in a Series of original Papers selected from the Manuscripts of the noble Families of Howard, Talbot, and Cecil, &c. By Edmond Lodge, Esq. Pursuivant at Arms, and F. S. A. 3 Vols. 4to. 3l. 3s. Boards. Nicol. 1791.

THE introduction to this interesting work offers some remarks upon the utility of such collections to history in particular; and Mr. Lodge justly blames the neglect of original documents shewn by modern historians, who seem to regard style, which ought only to be considered as the dress of their productions, more than accuracy and authenticity. He then explains the sources from which these papers were drawn; namely, the Talbot collection, consisting of fifteen volumes, preserved in the library of the College of Arms; that of Howard, in the duke of Norfolk's possession; and that of Cecil, which came into the hands of the editor's father, as residuary legatee to a lady, and which the editor conceiving to have been illicitly withdrawn from the proper repository, has now restored to the marquis of Salisbury. An account of the earls of Shrewsbury, who are conspicuous actors in this series of papers, closes the introduction.

These Illustrations commence with the year 1513, and some letters occur of the years 1516, 1517, and 1536. But the continued series begins at the year 1542, and extends to 1618. At the commencement is given an explanation of the abbreviations and obscure terms, the papers being printed *literatim*.

Many curious particulars concerning government and manners occur in the early part of this collection, and the editor's notes supply much additional information. In No. XIV. being a letter from Thomas Allen to the earl of Shrewsbury, in 1517, we find the following sentence, in which, however, as in our other extracts, we shall beg leave to use the modern orthography, as more fitted for a popular publication. 'Sir William Compton shewed unto me my lord cardinal wrote unto mistress Vernon, if she would attain the king's favour to bear her good mind to his servant Tyrwhyte, &c.' Mr. Lodge observes, that it seems to have been usual at this time for the king to provide for his favourite servants of the lower classes in the way of marriage, even in cases where he had no right to interfere

interfere by his authority in matters of wardship; it is evident, from a following passage, that the monarch's request was not to be denied, and he gives a farther proof of this in a letter from Henry to a Mrs. Coward, here printed. The tyranny of the house of Stuart has been matter of ample declamation; but when we become better acquainted with the house of Tudor, we shall find it rather more tyrannical, for dreadful is that despotism which constrains even domestic freedom, embitters private ease, and darkens the nuptial chamber.

After several letters illustrative of English and Scottish history, we have, in No. XXXII. an interesting paper of instructions by Henry VIII. for the collection of a subsidy, and which throws no small light on that important province, the progress of taxation. But the particulars are so numerous that we must not attempt to give even an abstract.

No. XXXVI. dated 1544, presents another specimen of Tudorian tyranny, so singular, that we shall beg leave to lay it before our readers at full length. It begins with the postscript of a letter from the council to the earl of Shrewsbury, lord lieutenant in the North of England.

‘ We send herewith a letter to be conveyed with diligence to the warden of the Middle Marches, by the contents whereof your lordship may perceive our proceedings with one Reed, an alderman of London, who repaireth down thither to serve in those parts; praying your lordship at his passing by you northwards to make him as strange countenance as the letter appointeth him strange service for a man of that sort. *Signed Thomas Wriothesly, canceller.* Charles Suffolk, William Paget.’

‘ Indorsed Copy of the Letter to Sir Ralf Eure.

‘ After our right hearty commendations. Whereas the King's Highness being burdened as you know with the inestimable charge of his wars (which his grace hath prosperously followed the space almost of one whole year, and must perforce, for the necessary defence of the realm, therein continue it is not known how long) hath for the maintenance thereof required lately a contribution by way of benevolence of his highness's loving subjects; and began the execution thereof first with us of his grace's council, whom his majesty, according unto our most bounden duties, found in such conformity as we trust was to his grace's contentation; and from us proceeding unto the citizens of London, found them also, upon such declaration as was made unto them of the necessity of the thing, as honestly inclined to the uttermost of their powers as they saw the request to be grounded upon most reasonable causes. Only one there was, named Richard Reed, an alderman of London, the said city, who (notwithstanding both such necessary persuasions and
declarations

declarations as for the purpose at great length were shewed unto him, and the consent also and the conformity thereunto of all his company), stood alone in the refusal of the same, not only himself upon a disobedient stomach utterly denying to give therein to the accomplishment of his duty in that part, but thereby also giving example as much as in one man might ly to breed a like *difformity* in a great many of the rest. And forasmuch as for the defence of the realm and himself, and for the continuance of his quiet life, he would not find in his heart to disburse a little quantity of his substance, his majesty hath thought it much reason to cause him to do some service for his country with his body, whereby he might somewhat be instructed of the difference between the sitting quietly in his house, and the travel and danger which others dayly do sustain, whereby he hath been hitherto maintained in the same, and for this purpose his grace hath thought good to send him unto your school, as you shall perceive by such letters as he shall deliver unto you, there to serve as a soldier, and yet both he and his men at his own charge, requiring you not only as you shall have occasion to send forth to any place for the doing of any enterprize upon the enemies, to cause him to ride forth to the same, and to do in all things as other soldiers are appointed to do without respect, but also to bestow him in such a place in garrison as he may feel what pains other poor soldiers abide abroad in the king's service, and know the smart of his folly and sturdy disobedience. Finally, you must use him in all things after the sharp discipline military of the northern wars. And thus, &c.'

We afterwards learn that this patriotic alderman, the sole opponent of an arbitrary tax by a despot, was allowed to be taken prisoner by the Scots, and probably paid more for his ransom than the contribution demanded.

We shall not attempt even to mention the numerous letters in this collection which throw additional light on the unfortunate reign of Mary queen of Scots, in the commencement of which those of the earl of Glencairn to his friends of England are not the least remarkable. In No. XIII. of those written in the reign of the English Mary, we find a curious anecdote for parliamentary history: it is a letter from sir William Petre to the earl of Shrewsbury, and has this sentence. 'In your proxy her majesty prayeth you to name the lord Montague and the bishop of Ely jointly and severally.' Mr. Lodge justly observes, that it may be fairly inferred from the manner in which this request is here made, and the terms in which the earl mentions it in the next letter, that it was not an uncommon one in those days. No. XX. of the same reign affords an anecdote for theatrical history: it is from the lords of the council to the same nobleman, commanding the punishment of
certain

certain actors of plays and interludes, calling themselves fir Francis Leek's servants, who had used the freedom to satyrize the king and queen and the Roman religion. It is to the honour of the stage that it contributed jointly with the press to expose the gloomy cruelty of fanaticism; but as its impressions on the public mind are extremely sudden and simultaneous, and distant from the cool reflection excited by a deliberate perusal, we cannot blame the salutary restraint under which it labours.

No. LIX. of Mary's reign, is a paper of intelligence containing some remarkable particulars, and shall be here inserted as another specimen.

' The 20th of October, 1557, the intelligence saith to the lord Eure and the lord Wharton, that the duke [of Chatelherault], the earls of Huntley, Morton, and Argyle, with all the nobility, resolved to disperse the army the 18th in the morning, and the same day these noblemen were with the [queen] dowager and d'Oisel [the French general] in Kelso, and then the dowager raged and reproved them of their promises, which were to invade and annoy England. Their determinations to depart and the considerations they told her; and thereupon arguments grew great between them, wherewith she sorrowed and weeped openly; d'Oisel in great heaviness; and with high words amongst them to these effects they departed. D'Oisel wished himself in France.

' The duke with the others passed to Jedburgh, and keepeth the chosen men on their borders: the others of their great number passed to their countries. It is said that the earl of Huntley, standing with the dowager's opinion, and war against England, the others asked plainly whether he would be a Scottishman or a Frenchman, and he, seeing how they were bent, agreed to their opinions.

' There is a talk that the duke and the noblemen *intend* to restrain the dowager of her authority, and d'Oisel of his great taking in hand in Scotland. It is said also that they intend to treat for peace with England *without* France. It is said also the duke will give fair words to borderers, until he might see what way could be made with England. The Tevidales hath or will be making treaty for assurance. The intelligence saith that they never saw a more like time for Scotland and France to disagree than now there is.

' It is said also, that the duke saith that the dowager and d'Oisel shall undertake for his son in France to come at his father's will into Scotland in safety: the duke thinks he hath a good pledge of the dowager, d'Oisel, and the Frenchmen for his son.'

Mr. Lodge observes, in a note on the last passage, that Dr. Robertson has asserted, after Thuanus, that the earl of Arran, son

son of Chatelherault, made a precipitate flight from France, and returned to Scotland in 1559, because the French had determined to put him to death for his zeal in the Protestant cause; an account which our editor shews to be improbable, thinking that he was detained for some unknown offence, and certainly, as appears from the above, as early as 1557.

In a note upon No. III. of the reign of Elizabeth, Mr. Lodge gives a curious account of sir Robert Dudley, afterwards earl of Leicester, the most wicked man of his time, and the favourite of queen Elizabeth. Mr. Lodge observes, that

‘The most material circumstances of his political history never appeared to public view, for he was the darkest character of his time, and delighted in deriving the success of his schemes from the operation of remote causes and the agency of obscure instruments: it is highly probable that the queen of Scots and the duke of Norfolk were sacrificed to this crooked sort of policy, a conjecture which tends to wipe out somewhat, though, alas! but little of the bloody stain which those enormities have left on Elizabeth’s memory.’

From No. XI. of this reign, written by sir William Cecil and Dr. Wotton to Elizabeth, it appears that the queen dowager of Scotland died at Edinburgh upon the 11th of June, 1560; whereas Anderson, in his *Royal Genealogies*, fixes her death to the 29th of May, and Dr. Robertson to the 10th of June. But, perhaps, Anderson reckons by the modern style: and it is a curious point of chronology which we have not seen discussed, whether we ought not to refer events to the precise day of modern reckoning? In which case an exact astronomical table would be required to shew the gradual increase of the year in every century, though it may in general suffice to know, that in fifteen centuries eleven days had been gained, which is more than seventeen hours for each century. But in this we speak superficially, and must leave the matter to more skilful hands, only observing, that in *L’Art de verifier les Dates*, and others of the latest chronological works, the ancient dates are retained, without any duplicate of the precise day in modern account.

This Letter, No. XI. is in other respects very interesting, and of no small length. But our circumscribed limits induce us to proceed to the second volume of this valuable collection.

The first Letter in this volume being No. XXXI. of Elizabeth’s reign, is an important one from the earl of Suffex to secretary Cecil, dated the 22d of October, 1568, on the course to be taken with the Scottish queen, then in England. This paper is long, and so closely argued that it will hardly admit

of abbreviation or extract. The earl concludes with observing, that of the plans mentioned it will be the best to find Mary judicially guilty of the murder of her husband, if Murray will produce sufficient matter, and then detain her in England, allowing the coronation of the young king, and the regency of Murray. But if this cannot be accomplished, as Mary may deny her letters, then to proceed by a composition, and the following matters in that case to be considered :

‘ First, to provide for her and her son to remain in England, at the charges of Scotland.

‘ Secondly, to maintain in strength and authority Murray’s faction as much as may be, so as they oppress not unjustly Hamilton.

‘ Thirdly, to *compose* the causes between Murray and Hamilton and their adherents, and to provide for Hamilton’s indemnity in the matter of the title, to avoid his dependency of France.

‘ Fourthly, that the queen’s majesty order all differences that shall arise in Scotland, and to that end have security on both sides.

‘ Fifthly, if Hamilton will wilfully dissent from order, it is better to assist Murray in the persecuting of Hamilton by confiscation, although he flee therefore to France, than to put Murray any wise in peril of weakening.’

The last point is to provide that the Scottish parties do not join together to demand their queen. The whole letter throws great light on the views of the English court concerning Mary, and is a performance of no mean ability.

It would appear from a passage in No. XLV. vol. ii. p. 27, that the consumption of wine was, as Mr. Lodge observes; far more considerable in the houses of the great at that time than at present, a fact contrary to common opinion: but, in his derivation of the vulgar contraction of the word *potecary* for *apothecary*, we cannot agree with him, but believe that the French and not the Greek was the medium by which we received that and most learned terms in common use.

No. LI. may be called an ancient gazette, and contains a journal of a furious inroad into Scotland, made by Suffex and Hunsdon, in April 1570. The pretence was the chastisement of the clans of Ker and Scot, who had lately made some depredations on the English borders; but the true motive, according to our editor, was to awe the few remaining friends of Mary, and to prevent them from uniting while the regency remained vacant. Another inroad, in May that year, is mentioned in the poems of sir Richard Maitland, lately published, vol. ii. p. 306. In No. LII. we find that the long-bow was

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an amusement of the Scottish queen, who deserves to be the tutelary saint of those fair rovers, who now lay claim to at least one quality of Diana.

No. LXVII. is truly singular, but we shall content ourselves with transcribing Mr. Lodge's note.

' We have here the prime minister of a powerful and wise monarch directing by her order one of the first noblemen of the realm to visit the cell of a prisoner (Mary), and to exercise the office of a spy of the inquisition, by artfully drawing the proofs of the prisoner's guilt from her own mouth. The terms in which this treacherous mandate is couched, aggravate the idea of its turpitude. The earl (of Shrewsbury), deep in the secrets of her story, already master of all the known evidence against her, is ordered not only to sift her by artful questions, but to assail her passions, and to work upon the weakness of a feminine temper, which had been rendered infinitely irritable by a long series of misfortunes; in a word, "to tempt her patience, to provoke her to utter somewhat" (terms of the letter). What a frightful addition is this to the horrors of Mary's prison, as they are described in a following letter!'

To No. LXXII. we find Elizabeth's postscript upon her having had the small-pox.

' My faithful Shrewsbury, let no grief touch your heart for fear of my disease, for I assure you, if my credit were not greater than my shew, there is no beholder would believe that ever I had been touched with such a malady. Your faithful loving sovereign, Elizabeth R.'

No. LXXX. from the earl of Shrewsbury, the jailor of the unfortunate Mary, to lord Burghley, 21st Feb. 1572--3, contains some striking particulars of that queen's conversation with the earl, after the imprisonment of Norfolk, shewing, as our ingenious editor observes, a spirit too high to be daunted by misfortunes, and an open temper, which the greatest dangers could not teach her to disguise.

No. LXXXI. of this reign, being a short but most important letter from Shrewsbury to Elizabeth, we shall beg leave to submit to our readers.

' May it please your most excellent majesty. It appeareth by my lord Huntingdon's letters to me, whereof I here send your majesty a copy, that suspicion is of some new device for this queen's liberty, which I can very easily believe, for I am, as always before, persuaded her friends every where occupy their heads thereunto. I look for no less than they can do for her; and provide for her safety accordingly. I have her sure enough, and shall keep her forthcoming at your majesty's commandment, *either quick or dead,*

dead, whatsoever she or any for her invents for the contrary; and as I have no doubt at all of her stealing away from me, so if any forcible attempt be given for her, *the greatest peril is sure to be hers*. And if I be your majesty's true faithful servant, as I trust your majesty is fully persuaded, be your majesty out of all doubt of any her escape or delivery from me, by flight, force, or any other ways, without your majesty's own express and known commandment to me, and therefore I gage to your majesty my life honour and all. God preserve your majesty with many happy years, long and prosperously to reign over us. At Sheffield Castle, the 3d of March, 1572. Your majesty's humble and faithful servant, G. Shrewsbury.'

The editor justly remarks, that it is too easy to discover the meaning of these frightful passages.

'Behold, says he, Elizabeth, the wise, the pious, the happy Elizabeth of England, the envy of the world in her day, and the pride of history in ours, introducing the mutes and the bowstring into a dungeon which she had appointed for the residence of a princess who had fled to her for protection.'

Some trivial slips occur in Mr. Lodge's notes, as *Fernibast* for *Fernibirst*, *Mota Fenelon*, from Camden's Latin, for *De la Motte Fenelon*, &c.

Letter CXIV. from Elizabeth to the earl and countess of Shrewsbury, thanking them for their reception of Leicester, is remarkable for the warmth with which the queen speaks of that nobleman.

'We should do him wrong, holding him in that place of favour we do, in case we should not let you understand in how thankful sort we accept the same at both your hands, not as done unto him but to our own self, reputing him as another ourself, &c.'

No. CXXVI. is a long and important letter from Sussex to Elizabeth, advising her to marriage, and confuting nine difficulties which might be started against that measure.

From No. CXXXIV. it appears that attacks, and even attempts at assassination, were not uncommon in the streets of London during Elizabeth's reign. We have been accustomed to smile at those writers who speak so feelingly of the *good old times*, and of the *ancient good nature*, which was a stranger to the animosity of party. Are we to look for these good old times in the civil wars of last century, in the persecutions, religious contests, and tyrannic government of that preceding, in the civil wars of York and Lancaster, or in the whole former mass of feudal oppression? Ah good old times! ye were
Y 2 certainly

certainly the worst of all times, and there is no time like the present.

In vol. ii. p. 210, there is a character of the Palsgrave Louis VI. quite contradictory of historical accounts, and Mr. Lodge, upon this and other similar occasions, prefers the authority of the letter to that of history. We must beg leave to put our readers upon their guard against that common antiquarian prejudice which looks upon every thing as true which is written in an old scrap of paper. Ancient letters are only important to historical truth when written by the actors themselves. Any others may be full of diurnal falsehoods: and a modern letter, even from a peer in administration, may not be as true as a newspaper. Are we disposed to credit the archbishop of York in his letter to Shrewsbury, No. CXLII. that Leicester, Hatton, and Walsingham, earnestly moved Elizabeth to proceed in the marriage with the French prince, though these three ministers are usually mentioned in history as the most vehement opposers of the marriage? Was not the good archbishop misled by courtly dissimulation?

The whole correspondence of Shrewsbury with Elizabeth and her ministers is curious and interesting. Our ingenious and industrious editor has, in a note, vol. ii. p. 244, descanted upon a singular part of it. While Mary was in his custody it was to be expected that Elizabeth would have loaded him with her bounty, and have used every art to attach him most firmly in her interest; but, on the contrary, she

‘Not only suspected him, but was continually imparting her suspicions to himself; refused him the comfort of seeing his own children; made herself a party against him in a dispute between him and his countess, which had given him great uneasiness; espoused the cause of his factious tenants at the council board; denied him access to her presence; and, to complete his inconveniences, at last diminished an allowance granted to defray the necessary charges attending his trust, though the sum was originally so scanty as to require an annual addition from his own purse.’

What are we to think, but that in this as in other instances of her reign, Elizabeth was far more fortunate than wise or politic?

The rest of this work we must reserve for future consideration, and shall now only mention farther, that it is elegantly and correctly printed, and illustrated with many plates of autographs and some portraits.

(To be continued.)

Poems

Poems by Mrs. Robinson. 8vo. 1l. 1s. Boards. Bell. 1791.

HOWEVER the present age may be censured for want of originality and invention, in several departments of polite literature, it is certain that the animadversion does not extend to Poetry. Within very few years, a race of versifiers has sprung up, determined to claim at least the merit of novelty in expression, in unusual figure and striking combination. Rejecting the accustomed modes of description and phraseology, these fastidious writers seem fond of introducing uncommon terms and ideas, to provoke attention and excite admiration. We hardly know how to decide on this new species of Poetry. Sometimes we are charmed by the splendor of some particular passages, and at other times are so dazzled by the brilliancy of its images, that they are rendered 'dark with excess of light.' This perpetual search after somewhat new is as old as the days of Longinus, who deems this propensity the parent of almost every vice in style and composition*, and mentions its votaries as labouring under a sort of insanity. Its tendency to produce affected singularity of thought and obscurity of diction, cannot be doubted. The attempt at originality is in all pursuits laudable. Invention is the noble attribute of the mind. But the danger is, lest, by pursuing it too intensely, we deviate so far from ease and nature, that the grand object of Poetry, that of touching the heart, be lost. In short, there is danger, lest, in carrying this propensity too far, we fall into the same error with Cowley, and the rest of those abstract metaphysical poets, who striving to leave the common herd of mankind at humble distance, both in thought and expression, have at different times soared so high or dived so low, that, to the generality of readers, their works constitute a sort of perpetual puzzle or enigma, which is not to be solved without a competent share of erudition.

It is not meant to apply these observations peculiarly to the Poems before us; but chiefly to point out the blemishes incidental to this species of Poetry, and which, without attention, it will infallibly incur. On the contrary, making occasional allowance for the already noticed aim at novelty and even singularity of expression, we scruple not to affirm that these compositions abound with vivid exertions of ge-

* Ἀπαντα μὲν τρι, τὰ ἔτιω ἀσεμνα διὰ μίαν ἐμφύεται τοῖς λόγοις αἰτια, διὰ τὸ περὶ τὰς νοήσεω καινὸ σπεδα (περὶ ὃ δὴ μάλιτα κορυβαντιῶσιν οἱ νῦν.

Longinus, de Sublim. sect. V.

nus, pathos, and sentiment; not such as merely 'circum præcordia ludunt', but those which, besides affording delight to the fancy, sooth or pierce the heart.—The work consists of seventy-six detached pieces; odes, elegies, sonnets, stanzas, and a variety of non-descript addresses: most of which originally appeared in the News-papers under fictitious signatures, and were distinguished by such general attention and applause that the author was induced to collect and present them, with many others, to the public. From so beautiful a garden it may not appear difficult to select a bouquet for the gratification of our readers: but in truth, the choice is distracted by the competition of rival sweets. Without any distinct motive for preference, we select the following extract.

‘ O D E t o H E A L T H.

‘ Come, bright-eyed maid,
Pure offspring of the tranquil mind,
Haste, my fev’rish temples bind
With olive wreaths of em’ral hue,
Steep’d in morn’s ethereal dew,
Where in mild Helvetia’s shade,
Blushing summer round her flings
Warm gales and sunny show’rs that hang upon her wings.

I’ll seek thee in Italia’s bow’rs,
Where supine on beds of flow’rs
Melody’s soul-touching throng
Strike the soft lute or trill the melting song:
Where blith fancy, queen of pleasure,
Pours each rich luxuriant treasure.
For thee I’ll climb the breezy hill,
While the balmy dews distill
Odours from the budding thorn,
Dropt from the lus’trous lids of morn;
Who starting from her shad’wy bed,
Binds her gold fillet round the mountains head.

There I’ll press from herbs and flow’rs
Juices blest’d with opiate pow’rs,
Whose magic potency can heal
The throb of agonizing pain,
And thro’ the purple swelling vein
With subtle influence steal:
Heav’n opes for thee its aromatic store
To bathe each languid gasping pore;

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But

But where, O where, shall cherish'd sorrow find
The lenient balm to soothe the feeling mind.
O, mem'ry ! busy barb'rous foe,
At thy fell touch I wake to woe :
Alas the flatt'ring dream is o'er,
From thee the bright illusions fly,
Thou bidst the glitt'ring phantoms die,
And hope, and youth, and fancy charm no more.

No more for me the tip-toe spring
Drops flowrets from her infant wing ;
For me in vain the wild thymes bloom
Thro' the forest flings perfume ;

In vain I climb th' embroider'd hill
To breathe the clear autumnal air :

In vain I quaff the lucid rill,
Since jocund health delights not there
To greet my heart :—no more I view,
With sparkling eye, the silv'ry dew
Sprinkling May's tears upon the folded rose,
As low it droops its young and blushing head,
Press'd by grey twilight to its mossy bed :

No more I lave amidst the tide,
Or bound along the tufted grove,
Or o'er enamel'd meadows rove,
Where, on zephyr's pinions glide
Salubrious airs that waft the nymph repose.

Lightly o'er the yellow heath
Steals thy soft and fragrant breath,
Breath inhal'd from musky flow'rs
Newly bath'd in perfume show'rs.
See the rosy finger'd morn
Opes her bright refulgent eye,
Hills and valleys to adorn,

While from her burning glance the scatter'd vapours fly.

Soon, ah soon ! the painted scene,
The hill's blue top, the valley's green,
Midst clouds of snow, and whirlwinds drear,
Shall cold and comfortless appear :
The howling blast shall strip the plain,
And bid my pensive bosom learn,
Tho' nature's face shall smile again,
And, on the glowing breast of spring,
Creation all her gems shall fling,
Youth's April morn shall ne'er return.

Then come, oh quickly come, Hygeian maid !
 Each throbbing pulse, each quiv'ring nerve pervade,
 Flash thy bright fires across my languid eye,
 Tint my pale visage with thy roseate die,
 Bid my heart's current own a temp'rate glow,
 And from its crimson source in tepid channels flow.'

Amongst several others is an ode inscribed to colonel Tarleton, and next to it are 'Lines to him who will understand them.' They are of a valedictory nature, were written when the author was about to quit the kingdom for the restoration of her health, and imply an unexpected dissolution of friendship in very tender and delicate language. The mutable character of this friend is likewise touched in the following lines:

'Where'er my lonely course I bend,
 Thy image shall my steps attend;
 Each object I am doom'd to see
 Shall bid remembrance picture thee.
 Yes; I shall view thee in each flow'r,
 That changes with the transient hour:
 Thy wand'ring fancy I shall find
 Borne on the wings of every wind:
 Thy wild impetuous passions trace
 O'er the white wave's tempestuous space:
 In every changing season prove,
 An emblem of thy wav'ring love.'

In the elegy to the memory of Mr. Boyle, and in another to the memory of Mr. Garrick, we find allusions to a want of humanity to the dying, and of respect to the dead, which in plain prose have often met our ears before. Mr. B. was son of the hon. Mrs. Walsingham; who *happened* not to be at Clifton when he was languishing and died there in 1788.

The lines to Louthembourg demonstrate no mean talents in the sublime of poetry. But the ingenious author descends with ease to its familiar provinces. In the lines on hearing it declared that no women were so handsome as the English, are the following neat and just remarks.

'Beauty, the attribute of heaven!
 In various forms to mortals given,
 With magic skill enslaves mankind,
 As sportive fancy sways the mind.
 Search the wide world, go where you will,
 Variety pursues you still;
 Capricious nature knows no bound,
 Her unexhausted gifts are found

In ev'ry clime, in ev'ry face,
Each has its own peculiar grace.

To Gallia's frolic scenes repair,
There reigns the tyny debonnaire ;
The mincing step—the slender waist,
The lip with bright vermillion grac'd :
The short pert nose—the pearly teeth,
With the small dimpled chin beneath,—
The social converse, gay and free,
The smart bon mot—and repartee.

Italia boasts the melting fair,
The pointed step—the haughty air,
Th'empassion'd tone, the languid eye,
The song of thrilling harmony ;
Infidious love conceal'd in smiles
That charms, and as it charms beguiles.

View Grecian maids, whose finish'd forms
The wond'ring sculptor's fancy warms !
There let thy ravish'd eye behold
The softest gems of nature's mould ;
• Each charm that Reynolds learnt to trace,
From Sheridan's bewitching face.

Imperious Turkey's pride is seen
In beauty's rich luxuriant mien ;
The dark and sparkling orbs that glow
Beneath a polish'd front of snow :
The auburn curl that zephyr blows
About the cheek of brightest rose :
The shorten'd zone, the swelling breast,
With costly gems profusely drest ;
Reclin'd in softly-waving bow'rs,
On painted beds of fragrant flow'rs ;
Where od'rous canopies dispense
Arabia's spices to the sense ;
Where listless indolence and ease
Proclaim the sovereign wish to please.

Tis thus, capricious fancy shows
How far her frolic empire goes !
On Asia's sands, on Alpine snow,
We trace her steps where'er we go ;
The British maid with timid grace ;
The tawny Indian's varnish'd face ;
The jetty African ; the fair
Nurs'd by Europa's softer air ;

With

With various charms delight the mind,
For Fancy governs all mankind.'

But we must not deal so liberally in quotation.—We have endeavoured to give some idea of this poetical collection. It is certainly an elegant and original work; which coming from the pen of one person, and that person a woman, is entitled to singular approbation.

The work is elegantly printed on superfine paper, exhibits a numerous list of subscribers from the first ranks of title and fashion, and is decorated with a copper-plate of the fair author, from an original painting by sir Joshua Reynolds.

Memoirs of the Court of France, during the Reign of Lewis XIV. and the Regency of the Duke of Orleans. By M. Anquetil. Translated from the French. 2 Vols. 8vo. 12s. Boards. Robinsons. 1791.

THE subject of the present work is one of the most interesting periods in French history, and seems still to be regarded with a degree of enthusiasm by the writers of that nation. Actuated, in some measure, by a partiality of this kind, the author now before us has employed himself in re-examining the materials which have been collected respecting the reign of Louis the Fourteenth. His researches are conducted with great industry; and he has obtained access to some sources of information which were open to no prior historians. As the Memoirs, however, consist chiefly of a series of quotations, we must be content with giving only a general idea of the subject, after mentioning the books and manuscripts from which the anecdotes are collected.

The capital work to which M. Anquetil has had recourse for information, is the Memoirs of the Duke of St. Simon, a manuscript of great extent, of which even the abridgement occupies no less than seven quarto volumes. In those Memoirs the facts are related without either date or connection; but M. Anquetil has properly arranged them in chronological order.

Our author's next resource is the Gallery of Portraits of the Old Court; or Memoirs intended for a History of the Reign of Louis the Fourteenth, and of Louis the Fifteenth. This work was published without either author or printer's name; and may therefore be supposed to be written with freedom. After it are Scarce and interesting Pieces respecting His-

History and Literature; of which there is likewise a continuation.

3. Memoirs intended for a History of Louis XIV. by the late abbé Choisy, of the French Academy. This work, the author of which lived to a very advanced age, is written in the desultory manner of conversation, to which it owed its existence.

4. History of the Reign of Louis XIV. by M. Reboulet. This work is written in an elegant and perspicuous style; and the author is sensible and moderate, without either flattery or satire.

5. Memoirs of the Marquis de la Fare, with Reflections on the principal Events in the Reign of Lewis XIV. This author was of the court of the duke of Orleans; and M. Anquetil justly observes, that whatever he says respecting the person of Louis XIV. is, therefore, to be read with caution.

6. The age of Louis XIV. published by M. de Francheville. This work has been censured for having, in general, the facts rather suited to the reflections, than the reflections deduced fairly from the facts. The author is also blamed for not mentioning the names of the persons from whom he says he had received his information.

7. Memoirs of the Duke de Navailles, and la Vallette; with Memoirs of Marshal de Grammont, Duke and Peer of France. Both these Memoirs are almost entirely military.

8. Political and Military Memoirs, intended for a History of Louis XIV. and XV. composed from original Pieces, collected by Adrian Maurice, Duke of Noailles, and Marshal of France.

9. Memoirs of Marshal Berwick, written by Himself; with the Life of Madame de Maintenon; and the Life of Marshal Villars, &c. written by Himself, and published by M. Anquetil, &c.

10. Memoirs intended as a History of Madame de Maintenon, and the last Age, by M. de la Beaumelle. M. Anquetil observes, concerning this author, that his style is nervous, but somewhat dry and irregular. His reflections are pointed, and generally judicious, except where his zeal provokes him against the catholic religion and its ministers.

11. Letters of Madame de Maintenon. These Letters are distinguished by good sense, sagacity, and a serious cast of mind.

12. Collection of the Letters of the Marchioness de Sevigny, to her Daughter the Countess of Grignan. The style of these Letters, says M. Anquetil, though careless, is free from
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redundance, it is sweet and flowing without insipidity. There are many beautiful thoughts, which seem to arise out of the subject unfought; fragments of natural eloquence, which the greatest writers would not disavow; pleasantries of society, at which those can laugh who were not present; elegant narrations, with descriptions so exact, that we seem looking at the things described; puns, and a play of words, which bite without hurting; a fine irony, but no malice; and, throughout, we discover goodness of heart, tenderness and frankness, with a fund of good sense, wisdom, and religion.

The other works consulted by M. Anquetil, and which we must refrain from enumerating more particularly, are as follow: *Essays in the Style of Montagne*, by D'Argenson; *Memoirs of Roger de Rabutin, Count de Bussi*; *Memoirs of D'Avigny*; of Motteville; of Mademoiselle de Montpensier; *History of Henrietta of England, Princess of Orleans*, by the Countess de la Fayette; *Historical Letters of M. Pelisson*; *Memoirs of Madame Staal*; *Political Annals*, by the Abbé de St. Pierre; *Memoirs of the Regency of the Duke of Orleans*; *Memoirs of the Marquis Dangeau*; *Journal of the Court of Louis XIV.*; *Military History of the Reign of Louis*, by Quinney; Bussi's *Abridgment of the History of Louis*; *Memoirs of Sir William Temple*; *Letters from Louis XIV. to the Countess de Bregy*; *Letters from the Marchioness of Villars*; *Court Characters*; *Letters of Mazarine*; *Fragments of Letters, written to the duke of Bavaria*; the *Philippics*, a Satire against Philip of Orleans; *Life of the Duke of Orleans*; the *Adventures of Pomponius*; the *Grand Chronicle of Sotermeele*; *Memoirs of the Chevalier de Ravannes*.

From this numerous list of books, and the judicious observations which M. Anquetil makes upon them, it appears evident that he has been at no small pains to collect the fullest information which could be obtained concerning the reign of Louis the Fourteenth; but the greatest part of the work, as we have already intimated, is founded upon the manuscript of the duke of St. Simon.

From the year 1643, when Louis XIV. at the age of five years, came to the throne, till he became of age, in 1651, the history of his reign is properly that of the regency of his mother, Anne of Austria, and of the faction of the Fronde. The history of cardinal Mazarine, who engrossed the whole of the sovereign authority, extends from the time when Louis attained the years of majority, to the death of the cardinal, in 1661. But even during those two periods we may discover in the young monarch strong indications of his subsequent character. Mazarine had got himself appointed to superintend
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the education of the two brothers, Louis and Philip; and it appears that, with the approbation of the queen, he made it his object to render the former of them a bold and manly character; the other, soft and effeminate; in both which purposes he seems to have succeeded to his wish. The Memoirs commence with an account of the family of the cardinal, and of his seven nieces, whom he introduced at court, with the view of establishing them in the world. One of the ladies was a particular favourite with the young king; and had not the cardinal's prudence restrained the suggestions of his ambition, she would undoubtedly have been raised by her lover to the throne. This celebrated ecclesiastic, at his death, left immense riches to his relations. According to the authority of St. Simon, it was proved, in open court, in the process raised by the duke of Mazarine, against his own son, in order to obtain restitution of his mother's dowry, that he had received at her marriage, from her uncle the cardinal, eight and twenty millions of livres. Add to this sum, says St. Simon, the portions of his other nieces, the duchess of Mercœur, the princess of Conti, the duchess of Modena, the lady of constable Colonna, the countess of Soissons, and the duchess of Bouillon, besides the vast wealth that fell to the share of the duke of Nevers; all which treasures were amassed, not in a period of public plenty and prosperity, but during a series of civil and foreign wars, that did not terminate till the year preceding his death. St. Simon is of opinion, that it was this amazing fortune which the cardinal amassed, with the despotic authority which he exercised in the court, that made Louis form an unalterable resolution, never to have a first minister, and never to admit an ecclesiastic into his council.

The domestic life of Louis the Fourteenth is chiefly distinguished by gallantry, in the course of which we find him alternately agitated with the violence of passion, and the compunctions of religious remorse. It was during those scenes of amorous retirement that he first became acquainted with the widow Scarron, afterwards the famous madame de Maintenon. Of this lady's introduction at court our author gives the following account.

' About the year 1674, when near forty years of age, she was invited from her retirement, to court, to live with Madame de Montespan, who now wished to have her children under her own eye. Madame Scarron's situation at court was at first a very ambiguous one. Having passed, at Paris, as the mother of the children whom she brought up in so mysterious a manner, she was regarded at Versailles as the complaisant friend of Madame de Montespan, the interested confidant of her intimacy with the king,

king. But the world knew not what passed privately between those ladies; they knew not that the one, under the pressure of remorse, went, every evening, to express to the other, her penitence and her fears; and the governess, with the dignity natural to virtue, made remonstrances to the mistress that overwhelmed her with confusion, especially when too evident proofs of her irregularities appeared; she then implored, if the expression may be used, the compassion of her whom she feared. At the birth of another child, she wrote one day to her friend: 'Come to see me; but don't stare with those large black eyes which fright me.' The king did not, at first, like her. Whether it were, that her remonstrances to the object of his passion, proved troublesome to him, or that certain marks of disapprobation might sometimes escape from her, to disoblige him, or that he was naturally disposed to regard an uncommon share of wit and good sense, especially in a woman, with a suspicious eye; he looked upon the widow Scarron, as a prude, and would have been well pleased that Madame de Montespan had dismissed her; yet the king became insensibly accustomed to her, till he at last heard her remonstrances with the same patience as his mistress.

'He was indeed disposed to listen by the sentiments of remorse, which he now began to feel, as well as Madame de Montespan, by the ordinances of religion, of which he was a respectful observer, and which awakened him to a sense of his violations of the laws of morality, by the solemn festivals, and a jubilee, the return of which, about this time, operated not less to excite than to quiet the alarms of conscience, and, above all, by the exhortations of the preachers, which were sometimes bold and vehement, sometimes gentle and pathetic.'

'We may here recollect the famous apostrophe of the Jesuit, imitated from the prophet Nathan, in his reproof to David for his adultery with Bathsheba, Thou art the man. Such shafts from a skilful hand, pierced deep in the guilty heart. The monarch and his mistress agreed to separate. They were for months and years forming this design, but a moment would often vanquish their resolutions. Being in earnest, however, they tried various means, even journeys and absence; means that are generally effectual, in such cases, to extinguish the criminal passions. The king made a campaign, and Madame de Montespan went to drink the waters at Bourbon. But on their return, the ardour of their mutual passion having been but imperfectly extinguished, was renewed, and extended its influence to all around them.'

Louis the Fourteenth has been blamed for his profusion of expence in pursuits of vanity and pleasure; but, as our author observes, it ought, in justice, not to be forgotten what he did for

for the glory and advantage of his kingdom. The academies of painting, sculpture, and architecture, owe their origin to him. He procured models from Rome, at great expence, and founded a school, in which his subjects might perfect themselves in those arts. They produced master-pieces to adorn his palaces and gardens, for which he paid very liberal prices. Commerce was in a languishing state when he ascended the throne; but he extended the trade of the nation to Asia, by the establishment of the East India company; and opened roads, and widened rivers, for the circulation of commodities through the interior parts of his kingdom. He united the two seas, by cutting the canal of Languedoc; established a great variety of manufactures; deprived Venice of her crystal, and Flanders of her tapestry; created a navy to protect trade; rendered provisions plentiful by encouraging agriculture; reformed the French code; repressed the rage of duelling; conferred ecclesiastical dignities as the reward of merit; patronized the learned, both of his own subjects and foreigners; and bestowed liberal encouragement on genius. Astronomy is indebted to him for the Observatory, the Louvre for its peristyle, Paris for its police, the troops for their discipline, the sea-coasts for their safe harbours, the frontiers for their fortresses, and the whole nation for the Hospital of Invalids.

These are indeed signal monuments of royal munificence and patriotism; and had not Louis been actuated by an insatiable ambition of conquest, to which he sacrificed with unbounded profusion the blood and treasure of his subjects, he must have been ranked among the most beneficent of princes. He cannot, however, be accused of having expressed no concern for his errors on his death-bed. We are informed that he lamented the irregularities of his youth, made a public confession of them, asked pardon for the scandal he had occasioned, reviewed, in bitterness of heart, all the errors of his life, said that he had been too fond of war, exhorted his successor not to follow his example, but to lessen the taxes, and love his subjects. What he most regretted was, that he had not had time since the peace, to put the kingdom into a flourishing state, and leave the nation happy.

Louis is said to have possessed a great fund of affability, mildness, politeness, and sensibility. None ever bestowed favours with a better grace than he. In politeness to the ladies he was unequalled. He never passed before a woman without moving his hat; not even before a chamber-maid, knowing her to be such. If he accosted any lady, he remained uncovered till he had done speaking with her.

In these Memoirs, M. Anquetil, exclusive of the information

tion which he has received from correspondents, has collected the scattered fragments of a multitude of writers, who have treated, either professedly or incidentally, of the court of Louis XIV.; and he has arranged the whole in perspicuous and chronological order. The narrative appears to be every where supported by good evidence; and, to many readers, even its minuteness may prove a strong recommendation.

Observations on the present State of Music in London. By William Jackson of Exeter. 8vo. 1s. Harrison. 1791.

OUR author's object is the general state of music in the metropolis, its excellencies and defects. 'Music, and not musicians, is his subject.' His observations appear to be dictated by professional knowledge as well as a refined and accurate taste. He laments with equal force and justice the loss of melody in modern compositions, adding some excellent remarks on the defects of vocal performances. We shall select, as a specimen, what he has said of the music at the Abbey, as it is a subject more generally understood, and consequently more interesting.

'There is a fashion in music as well as in dress; and, though the rich parliamentary robes of a peer are above fashion, yet we expect, in common cloaths, the cut of the times. Now, there is much of Handel's music that is not grand enough to be in the upper class; nor good enough to engage the attention of a connoisseur; nor fashionable enough to be performed before an audience, who are at least knowing in modern style. These pieces should be suffered to sleep quietly in oblivion; for, however we may covet variety, no one chuses to change for the worse.

'With all my admiration of the Abbey music, I think it has done a great deal of harm, and will do much more. The pieces which are performed there, have a mimic performance in almost every great town in the kingdom which contributes to establish an exclusive taste for Handel's music only. Any thing that helps to fix art to a certain point is destructive to further improvement.'

'For ought we know, there are numbers of composers in England who may be very worthy of notice, if they had the advantage of a public exhibition. These are prevented from shewing their abilities, by the idea that Handel alone can compose Oratorios, Anthems, &c. or that no one else can equal, much less excel, what he has done in that class of music. But, by this prepossession, the public may be cheated out of much pleasure, and all possible improvement precluded.

'Let

‘ Let us suppose, that such an exclusive taste had formerly prevailed for the composers of the taste of Charles the First, we then should have lost Purcel; and, if no music but Purcel’s could have been heard in the reign of George the First, Handel himself would have continued unknown.’

With these observations we entirely coincide, and can venture to recommend this little work to the attention of the profession, and musical readers in general.

The present State of Hudson's Bay. Containing a full Description of that Settlement, and the adjacent Country; and likewise of the Fur Trade, &c. &c. By Edward Umfreville. 8vo. 4s. Boards. Stalker. 1790.

MR. Umfreville informs us, in the title, that he was eleven years in the service of the Hudson’s Bay company, and four years in the Canada fur-trade. He speaks like a man well acquainted with the subject; plain, unadorned, and honest. The company, in this Narrative, are severely censured, as secret, interested, and avaricious; opposing every attempt to improve, to increase, or to communicate the knowledge of the interior parts of the continent. We have some reason to believe that this *has* been the case, but it is no longer so; and the late establishment of a superior province of Canada, a measure highly politic and judicious, reflecting equal lustre on the spirit and discernment of the present administration, will entirely destroy every remaining spark of monopoly, if it should still exist. We have good authority for declaring, that the Hudson’s Bay and the north-west Canada companies have but one view, and they will probably co-operate in one great design, a permanent establishment on the western coast, and a ready communication with the eastern. There are additional reasons for supposing, that no communication by sea from the Pacific to the Atlantic exists, except in very high latitudes: a chain of mountains divides the Arathapescow from Slave Lake, and the sources of Cook’s, or the great western river. At the same time, the water carriage is so extensive, and the carrying places so few, that the communication between the opposite shores is easy; and the Hudson’s Bay furs, with those of Canada, may in future be embarked from the western coast, and sent to China from that point.

Our author wintered in the computed latitude of 55° and 120° west longitude from London; a longitude not greatly west of Hudson’s House, but in a higher latitude (if correct) than any one has wintered in this degree of longitude. The stony mountains, in this quotation, are those probably marked

in the best maps in lat. 49, running from east to the west through the country of the Naudueffis, and then passing north westernly to divide the two lakes which we have mentioned. This chain is met again by the Canadian traders in the same direction in lat. 60. Mr. Umfreville's station was a little to the east and to the north of this chain, on the banks of a river which issues from it.

‘ The course of the river was nearly east, and I wintered about seven hundred miles above its discharge into the Cedar lake. Its current is very regular, and in the whole distance, we have but one place where the passage is in the least impeded by the rapids; and even this place is very trifling, and easily passed with proper care. Every part of this river, where the channel is wide, is much incommoded by sand banks and shoals. The shores and bed of it are muddy, and consequently the water is very dirty. What I have often thought worthy of observation during my stay here, has been the very sudden and rapid rise of the water in the river during the summer months, and this without any apparent cause, or extraordinary rains. In the summer of 1786 I observed the water to rise ten feet perpendicular in the space of twenty-four hours; thence it subsided gradually to its usual height; and then rapidly rose as before. This rising of the water drowns all the country about the bottom of the river, where the banks are uncommonly low; and it frequently happens, that the people who navigate the traders canoes are obliged to sleep in them, for want of a place to put ashore.

‘ This river has several kind of fish in it, and sturgeon in the spring of the year are in great plenty. Its distance above us is not known; but by Indian information, we learn, that it is formed from a great number of small rivers, which issue from an extraordinary ridge of rocks, called the Stony Mountain.

‘ This mountain is the most remarkable place in the country, and appears to be the barrier between the Indians that trade with us and those who trade with strangers on the other side. I have been told that it is seven days journey before you arrive at it. We are unacquainted with its extent at present, but it seems to have a north and south direction. It is said that all the rivers on the east side of the mountain have an easterly course, and those on the West side take a westerly course; the latter must evidently fall into the South Seas.’

‘ All the lower country near the river for a considerable distance, affords no other wood than willows, and a few small poplars. The land is exceeding marshy, and abounds with all kinds of aquatic birds in the spring and autumn. Higher up, the banks of the river are steeper, and pines become frequent, which are intermixed with a few insignificant elm and birch trees.

‘ All

‘ All these countries are well stored with moose, beavers, otters, &c. but the red deer, jumping deer, and buffalo, are not be found till you are considerably higher up the river, where the country becomes more open, and so free from woods, that in many places scarce a sufficiency can be procured to make a temporary fire for travellers, who are obliged instead thereof to use buffalo dung. During the winter, distant journies become dangerous, as the tempestuous weather often raises snow drifts. Difficulties arising from thence are not to be obviated by strangers, but the natives seldom meet with any accidents through these obstructions, their innate knowledge of the country guiding them unerringly to the spot they would wish to reach.

‘ Many spacious lakes are to be found in the inland parts. Most of these abound with fish, especially when joined to a river ; but the natives seldom or never look after them, and the greater part of those Indians who came to our settlements to trade, will neither eat fish, water-fowl, nor any amphibious animal.’

It ought to be mentioned that these mountains abound with coals, which are brought down by the floods.

The description of the country near Hudson's Bay displays no peculiar features. It has all the gloomy appearance of northern regions, and the animals are the peculiar ones of such high latitudes. Deer and goats are, however, more numerous than we should have supposed. On the whole, these districts afford many of the accommodations, and some of the luxuries of life. They may be the habitation of powerful nations, and extend their conquests across the Pacific, over the effeminate Chinese or the wilder Tartars. Our author's account is in many respects judicious, plain, and comprehensive.

A Volume of Letters from Dr. Berkenhout to his Son at the University. 8vo. 6s. Boards. Cadell. 1791.

THE old adage, ‘ De mortuis nil nisi bonum,’ seems to have been dictated by tenderness and humanity. Errors are diminished when the grave has once interposed, and the good qualities are proportionably magnified. The generous feelings also add to this unwillingness to blame, and every liberal mind feels it an act of cowardice to attack those who cannot defend themselves, or to oppose when resistance is no longer to be expected. When the best propensities of the human mind are thus engaged, to repel censure and to invite praise, indiscriminate panegyric seems likely to be the result. But tenderness in excess may become criminal ; and when the writings of an author remain, the same humanity, exerted in the

cause of the survivors, will lead the critic with anxiety to detect error. The opinion has consequently been softened, and *verum* substituted for *bonum*: it has indeed generally happened, in consequence of the former influence, that truth has assumed its fairest garb, and impartially appeared almost like praise. With these precautions we may enlarge on the literary character of the late Dr. Berkenhout, who, though not free from error, had many claims to our commendation.

When we reflect, that the early part of Dr. Berkenhout's life was spent in an active profession, we shall perhaps wonder that he did so much. But to a clearness of intuitive perception, he added no slight accuracy of discrimination. His early education appears to have been a liberal one, and the qualities, just mentioned, were more valuable, as his memory seems to have been uncommonly retentive. To such a mind, the active motions of an army, even on service, would be a school of information. *Ore traheret quodcunque potuerit, & adderet acervo.* These accidental accumulations his future studies would render advantageous: in a well arranged store-house, they would be always ready for service; and what had been gradually collecting, when occasion offered, might be at once produced, and astonish by an apparent fertility of invention, or an unexhausted fund of science. In various departments, Dr. Berkenhout has written with success. Whatever may have been the errors of his botanical works, it ought to be remembered, that he was the parent of an accurate, English, botanical nomenclature. The offspring has grown, and from attention greatly improved, nor is it to be wondered at, if in the first state, it was weak, imperfect, and less useful. In medicine, we have occasionally found, that the rapidity of his ideas has hurried him from the path of cool patient investigation: in the lighter works, this rapidity, and his powers of readily combining distant and apparently heterogeneous objects, have rendered him an entertaining and instructive author. His intuition, we have said, was clear, and his judgment exact; but what he did not see with accuracy at first, he apparently continued to mistake. Yet few who, like him, have surveyed rapidly, and comprehended quickly, have erred so seldom. Those who have investigated nature, with his synopsis in their hands, will find numerous instances of his acuteness in observation, and his sagacity in distinction: they will find instances too of oversight and neglect. To what can we attribute these? To haste, to the necessity of publishing early, or to the lassitude, which lively active minds soonest experience. On the whole, Dr. Berkenhout seems never to have been a profound investigator of nature; but he knew

knew much; he knew many things perfectly; and understood fully those to which his attention had been particularly directed.

If from this little sketch of our author's character, we turn to his work, we shall find it a faithful picture of his mind. He is here seen with little disguise, and we have followed him in his walks, occasionally his ramblings, with great pleasure. The first question, particularly interesting, is what relates to a public or a private education. He seems to prefer the latter, chiefly because much time is lost by vacations and holidays; the morals as well as the mind neglected, or injured by the customs of public schools. A school is the world in miniature: a boy is taught to depend on his own powers, on his own activity, strength, and knowledge; nor would the mind, which is depressed to servility by being a 'fag' in its early period, or exalted to haughtiness from an upper station, be different in similar circumstances of the future life, wherever the early days may have been spent. What more certainly gives a manly independent spirit, than owing distinctions to our own exertions? In other respects, we have already said, and often repeated, that experience is greatly in favour of public schools. We see not such perfect scholars, such accomplished men, or such able professional characters from the recesses of a private seminary; and we have been led to account for it from the necessity of exerting the memory chiefly in the acquisition of languages, a power of the mind which expands early, and is not easily overburthened, while the other powers mature and gain strength, without being checked by unseasonable exertions.

The monastic Gothic institutions of our universities are blamed with some propriety. A change would be undoubtedly useful; yet experience, a faithful guide, informs us, that these forms, though not eligible, are not very injurious; and inclination alone will prevent a student from acquiring at Oxford or Cambridge, a fund of science and information. The little biographical sketches of Bacon, Milton, Newton, and Locke, while they prove this position, are instances of our author's general knowledge, and his lively pleasing manner of communicating it.

A very striking and useful part of these Letters is the comprehensive mode of communicating the grounds of some of the sciences; the hinges on which they hang; the great roads which lead the mind to the most distant parts with facility and accuracy. For this purpose Dr. Berkenhout, from his general, clear and comprehensive views, was particularly fitted; and he has succeeded in general well. Indeed, where he has

failed, the fault is rather in the science, or perhaps his adopting a method for which the science was not fitted.

The first of these branches of knowledge is logic; but, in this point, we must make a necessary distinction. Logic consists either in investigating the nature and modes of arguments and reasoning, by which the mind is most successfully conducted in the search of truth, or it is the employment of these rules in metaphysical speculations. Our author considers the science in this complicated view, and it is generally combined by the best writers. In an enquiry, how far logic is useful, the different parts must be separated; and of the first we may say shortly, that, though some clear discerning men have used their weapons, without knowing their names, many have lost their cause for want of knowing the use of these weapons. Logic to a young man appears a mass of absurdities, nor is it clear, that he ever recollects in his future life, the manual by which the early exertions of his mind may have been directed.

‘We must not be too ready with our *cui bono*? The logic of the Peripatetics, I confess, is little better than a useless jargon; and even the best system of logic, considered only as the art or instrument of disputation, is more likely to confound truth than discover it. A public logical disputation resembles much the practice, in former times, of seeking truth by single combat. He that was most dexterous in the use of his weapons, whether a true or a false knight, always proved victorious. Logic, I think, might as well have marched into oblivion with knight-errantry, jousts and tournaments. Nevertheless, if I divest logic of its Aristotelian jargon; if I call it the art of *thinking*, not of *wrangling*; or rather, if I call it not an *art* but a *science*, the knowledge of myself, of the origin and progress of my own ideas; a system of logic will then appear a delineation, a chart of the human understanding, and consequently an object highly deserving my attention.

‘But suppose it to be of no use as an instrument of investigation, it is universally considered as a branch of academical learning; no young gentleman therefore would run the risk of appearing ignorant of logic as an art, its terms, and construction. Besides, as the universities chuse to make it the ladder to honours, it would be foolish to kick it down till you have done with it.’

The outline, which follows, is strictly logical, notwithstanding the confusion in this quotation, and the outline is a very able one. Yet, perhaps, logic is best learned by example, and may be more pleasingly inculcated in reading Cicero's Orations, than by the best abstract treatise. The utility of metaphysics, and its principal branch, the physiology of the human mind, we need not defend.

The

The next object of attention is the science of numbers, and we have long thought that the whole system of arithmetic might be taught in an afternoon. The method which occurred to our minds is, we think, more comprehensive than this before us, though Dr. Berkenhout's remarks are singularly ingenious and clear. We are surpris'd the ingenious author had not followed the same plan respecting geometry, which has in this way engaged often our attention. If parallel lines, for instance, had been defined to be two lines not coinciding, whose direction was the same, and lines not parallel, those in different directions, which, when they meet, form an angle, that is the measure of the difference, how many propositions respecting the properties of angles and triangles would it not have saved? We know that the geometricians will exclaim, that these are propositions not definitions; but they supply the place of the latter, and greatly facilitate the path, by the clearness of the ideas which they inculcate. Our author pursues his remarks only to common and fractional arithmetic, and to algebra. These remarks, and the plan we have mentioned, relate, however, only to general ideas: the practice of these sciences is more intricate, and requires frequent trials.

Rhetoric is another science, of which Dr. Berkenhout endeavours to discover the back door. It is introduced by some remarks on Aristotle and his writings: for the latter he seems not to have any predilection, and to the philosopher he is not always candid or just. A few miscellaneous letters on Mr. Pitt, and some unconnected subjects, follow, and from these we shall select some excellent observations on true honour.

' A *man of honour*, a *gentleman*, they are synonymous terms, is eminently distinguished from the rest of mankind, by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of the punishments which the law might inflict: they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A *gentleman* would be just, if there were no written laws human or divine, except those that are written on his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the piety of good men of all religions. He disturbs not the religion of his country, because the agitation of speculative opinions, produces greater evils than the errors it is intended to remove. He restrains his passions, because they cannot be indulged without injuring his neighbour or himself. He gives no offence, because he does not chuse to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle.

ciple. He never utters a falsehood, because it is cowardly, and infinitely beneath the dignity of a gentleman. He bribes no man for his vote, because he will not make a villain. He measures all offences by the intention; but he resents with the spirit of a gentleman, every palpable insult; because, in the present humour of the world, it is the only means of preserving good manners, and of securing to himself that respect, which, as a just man and a gentleman, he deserves.'

'To learn or not to learn music,' produces a very entertaining and instructive disquisition, and the question is answered with peculiar judgment and precision. To know the principles and grounds of music is the qualification of every gentleman, and peculiarly so of every one who pretends to the character of a philosopher; to perform it, and to perform well, requires more time and practice, than any one engaged in a professional line can allow. But may it not be admitted as a solace from the severer studies? and may not a professional man be allowed to play, though he should not be able to excel? Dr. Berkenhout answers properly, that air and exercise are the most useful reliefs of study; and music is so fascinating, that, though it be first admitted as a handmaid, it soon becomes the mistress. To a man engaged in serious studies, the reproof of the Grecian philosopher, if he excelled in music, might be applied, 'Are you not *ashamed* to play so well.' To gentlemen of independent fortune, it is an elegant amusement; but we have many objections to admit even in these of great excellence. It is a science which employs no one useful faculty of the mind, and it is one that leads sometimes to company, which a gentleman would think a disgrace, if they were not musicians. To this, however, there are exceptions, though unfortunately few. The philosophical part of music, and the general outline of the foundation of musical compositions, our author explains with his usual perspicuity and ease, but some facts of curiosity are omitted respecting the vibration of strings.

The outline of geography is not executed with our author's usual skill; but perhaps the science admits not of general comprehensive doctrines. We suspect geography is best learned by studying it in history and the narratives of travellers. Otherwise, like logic, it is a list of uninteresting names, or words.

A little history of the ancient Pæstum follows, occasioned by some prints of its ruins, and the work concludes with some letters on botany. These are singularly entertaining and interesting; but we suspect they are less fit for learners. The author first engages in one of the most difficult and intricate classes, and neglects what, in a disquisition of this kind, seems of most importance, the consideration of natural families.

On

Notwithstanding these few exceptions we have been highly pleased with these Letters, and think they show the author to be a judicious philosopher, a pious, benevolent, and amiable man.

An Exposition of the Principles of Anatomy and Physiology, founded on the Discoveries and Improvements of the latest and most approved Writers, and containing the Praelectiones Anatomicae of Ferdinand Leber, translated from the Original, published in Latin, at Vienna. By Walter Vaughan, M. D. 2 Vols. 8vo. 10.6 Boards. Robinsons. 1791.

THERE is a little ambiguity in the title of this work, and more in the preface. The author began it, he tells us, before he saw Leber's lectures and has, in the course, supplied the German professor's defects, and corrected his errors. The question then was how much of the work was to be attributed to Leber, and how much to the translator. After some care in comparing this treatise with the original works, we find the text to consist, with some very minute and inconsiderable variations, of the translation only, and the additional matter is in the notes. If our author had ever another plan

Amaz'd, convinc'd, he check'd the bold design.

As we have been at some pains to enquire whether the text was at all enlarged, it has enabled us to speak with more confidence of the translation. It seems to be executed with accuracy and perspicuity: we cannot, however, highly praise the elegance of the style, though it is not in any respect very exceptionable. We could have wished only that it had been sometimes more pointedly concise, and that a few harsh and too literally translated terms had been altered—as 'fabric,' 'proper vessels.'

In the additions, as the author has not pointed out his objects, we are at a loss to say why some doctrines were not detailed more copiously, and why some are omitted. In the previous physiological sketch many notes are added, particularly from Mr. Hewson; but a few improvements since his time are omitted.

In the osteology, the notes are very useful, though perhaps the author enlarges too much on some objects of mere curiosity; and this is rather reprehensible, as Leber's osteology is peculiarly minute, and often uselessly so. On the recent bones the remarks are few. We fully agree with our author in his objection to the use commonly assigned to the marrow, that of moistening and rendering the bones less fragile, or preventing anchyloses in the joints.

The two notes which we shall transcribe relate to these different points.

‘ So say Haller and Sabatier. But as their proofs are derived from such conditions of the vesicles containing medulla, as can never exist during the life, or health of the part, their opinion avails nothing. We agree with Haller in attributing the transparency of the bones of an imperfectly prepared skeleton, or of diseased bones in the living subject to the transudation of medulla; but we differ from him in supposing that a similar transudation takes place in the living body. For we imagine, that the greasiness of bones, or any other sign of transudation can only happen from a destruction of the medullary cells, in consequence of putrefaction, or some other cause. Hall’s experiments clearly prove that the fragility of bones is not lessened by the marrow.

‘ Mr. Cruikshank rejects the opinion of Leber, Sabatier, and Haller, and considers that an evaporation of the watery parts, and a consequent dryness must necessarily precede the transudation of oil, even though the medullary membrane and cells be broken: but we cannot assent to this explanation of Mr. Cruikshank, as we are dubious, whether a bone moistened with the animal fluids refuses to imbibe and transmit medulla, for the same reason as paper moistened with water does not suffer the passage of oil through its pores. We know no proof that the bones are nourished by medulla, as asserted by some authors. But we have every reason to believe that the use of the marrow, as well as of the fat, is to be absorbed into the system, when the blood does not supply it with nourishment.

‘ Such is likewise the opinion of Haller and Sabatier; who contend that marrow transudes through the thin cartilaginous shell, covering the epiphyses, which opinion was once embraced by Clopton Havers, who confesses indeed that the pores are very small, though numerous, and hard to be discovered. Moreover he says, he had a bone of a horse, in which they were very conspicuous; visible to the naked eye.

‘ Now modern anatomists say nothing of such pores; and should it be granted, as it is, that cartilage is vascular, becoming yellow in jaundice, nevertheless if a cartilage be immersed and soaked in a coloured liquor, it does not become tinged, although Haller shall have asserted it, upon the authority of his very good friend Benedict Stachelinus.’

We have said that we fully agree with our author; but we ought to add, that he has not stated the argument advantageously, or adduced some of the most convincing facts. With respect to the formation of bones, he gives the various systems of Haller, Nesbitt, and Du Hamel; concluding very properly, that, like other parts, they are deposited and absorbed by the different vessels generally adapted to this office.

In the myology Dr. Vaughan enumerates only the phenomena of muscular motion, very judiciously adding, that its
causes

causes are beyond our comprehension. The additions to the descriptions chiefly relate to the synonyms: Leber is indeed minute enough. Our author's general description of the arteries is concise and comprehensive: a few circumstances, however, might have been added; and we were surprised to find him repeating the exploded opinion of Haller respecting the nervous vincula round the smaller arteries. If we remember right, Haller himself rejected it in the latter part of his life. In the circulation of the blood in the foetus, some peculiar opinions, and we think some more probable accounts, should have been noticed.

The lymphatic vessels are very shortly but comprehensively noticed by Leber, and his account is chiefly taken from Hewson. Dr. Vaughan has greatly and judiciously enlarged it, though, if he had looked at Mascagni's system, he would have found some interesting observations which would have added to the utility of his notes.

The second volume commences with the neurology, a subject executed, we think, imperfectly. Two uses of ganglia, ascertained with sufficient accuracy, are omitted, viz. 1. Mixing the nervous fibres, so as to render an injury to one nerve not fatal to any given part, but the cause only of a diminution of power to many different parts. 2. Giving additional powers by means of the cineritious matter—in other words, by means of other arteries, and another, perhaps glandular, system. A short remark on the pineal gland, the Cartesian seat of the soul, we shall transcribe. The account of the glands is in general correct.

‘ This gland, or whatever else it may be, for it has various names, is perhaps always present, as well in man as in woman, in children as in adults. It does not depend on disease. It was once found hollow. It is larger in the ox, ass, sheep, stag, &c. than in the human species, though the brain of all these animals is less than that of man.

‘ Near the base of this gland, or within it, from the fourteenth year, is a little heap of stones, sometimes larger than at other times: the larger stones are generally in the middle surrounded by the smaller, so that it is properly enough called *Acervulus*. These stones are not of a bony nature: they sink quickly in water.’

In the splanchnology, Leber explains the structure of the common integuments, and our author illustrates what he says of the skin, by several curious facts, extracted from different authors. The following observations, from Blumenbach, we shall transcribe.

‘ The

‘ The colour of the skin, as it constitutes a principal variety in men that inhabit different regions of the earth, has always been a subject of much contemplation. Malpighi, who observed that the cuticle and cutis are both white, attributed it to the corpus mucosum; and the greater number of physiologists are of his opinion.

‘ Mankind differ in colour, in form, in stature, and in their manners, in all the intermediate degrees between the East and the West, and the North and the South. Buffon has elegantly described these differences. Doctor Hunter made seven varieties of mankind, founded on their colour only; and Blumenbach has made only five, founded on the colour of the skin, and the formation of the face and stature. His first variety comprehends the inhabitants of all Europe, of the western part of Asia, and of the northern part of Africa, the inhabitants of Greenland and of Esquimaux. These have a white skin, and a beautiful form. The second variety comprehends the inhabitants of the other parts of Asia, who are of a brown colour verging to olive, having their faces flat, their eye-brows small, and their hair thin. This variety he subdivides into two, the one comprehending the northern, and the other, the southern people. His third variety comprehends all the inhabitants of Africa, except the northern. These, he observes, differ so much, that you may know them at first sight from Europeans. Their upper jaw projects, their lips are large and tumid, their nose is like that of an ape, their skin is black, the hair of their heads is very black, and short and curling, and they are very fleshy. The fourth variety comprehends the people of America, whose colour is like that of copper, whose stature is slender, and whose hair is thin. Lastly, the fifth variety comprehends the people of the Pacific Ocean, whose colour is very brown, whose nose is very flat, and whose hair—the hair of the head—is very thick.’

The best parts of this chapter, we speak always of the notes, are what relate to digestion. Our author has collected various important facts, nor ought we to blame him, though he is not of the same opinion with us, respecting their application. His collection shows, that his reading and his erudition are extensive; we believe Dr. Fordyce's tract was not published in time, to be the object of Dr. Vaughan's attention. The catamenia, our author tells us, from Dr. Saunders, consist of a secreted fluid. Some of the observations which follow, though they display the author's knowledge and attention, are not adapted for our work. We shall conclude our extracts with some observations relating to the iris.

‘ Silvester O'Halloran, as well as Marherr, asserts that the iris

is truly muscular, and distinct from the choroides. He says it is convex, and that the inside of the ligamentum ciliare is evidently fleshy. According to him, the first range of fibres on the inside of the iris, in man, is about the breadth of a line; and this phalanx is closed by a kind of tendinous narrow and circular band. From hence proceeds another row, smaller than the former, but like them radiated. And that part of the iris which forms the pupil is still finer than the last, and free from any adherence; hence its contraction and dilatation in proportion to the vicinity or distance of objects. He denies that the iris has any circular fibres, as those alluded to in the text, and described by Ruysch, but supposes, like Leber, that they are all radiated.

• Professor Blumenbach, though he does not infer, like Haller, that the motion of the iris depends upon an influx of fluid into its vessels, yet he denies that the iris is muscular, or endued with irritability. He says that the motion of the iris is not changed when that of the heart is; and finally, he derives the motion of the iris from its *vita propria*.

• The natural state of the pupil is its dilatation, or retraction. Blumenbach says that when the eye-lids of a child, soon after birth are opened, during sleep, the pupil is closed up, but is suddenly opened, when the child awakes. The expansion of the iris, during sleep in the mammalia, he attributes to custom.

On the whole, we think these volumes very useful assistants to the student, and a good remembrancer to the more experienced practitioner. Leber's fame is already established, and Dr. Vaughan has extended it, as well as his own. In our cursory examination, we have indeed found something to blame, and observations, which we wish had been added; but perhaps we have been too fastidious. We ought not to diminish our author's medical erudition, for he has collected much from no common sources; and the streams, through his channel, have passed unpolluted.

The Life of Samuel Johnson, LL. D. comprehending an Account of his Studies and numerous Works, in Chronological Order; A Series of his Epistolary Correspondence and Conversations with many eminent Persons; and various Original Pieces of his Composition, never before published. By James Boswell, Esq. 2 Vols. 4to. 2l. 2s. Boards. Dilly. 1791.

THE Life of Johnson extended to two quarto volumes! If he had been employed in conquering or in emancipating a kingdom; if his political negotiations had contributed to embroil half the globe; or, more benevolently active, had hushed the din of war and bad the rude clangor of the trumpet to cease,

cease, we could scarcely have expected his labours to have filled one half the space. Dr. Johnson was however stationary. His rays were diffused over one little spot; his conversation was confined to a few, and of these some left him more dissatisfied with his harsh severity, than pleased with the perspicuous brilliancy of his opinions or his illustrations. Perhaps Mr. Boswell may have thought, that, when the latter were separated from the disgusting harshness of his manner, when the majestic roll, and the sonorous tone no longer impressed them with additional force, they might be more interesting, and their real power better ascertained. But there may possibly have been reasons of meaner or a nearer import: while Mr. Boswell hung so many years on Johnson's lips, this extraordinary, this almost servile attachment, may have required an apology. He may too have reflected, that the most Attic writer of Greece wrote the memorable sayings of Socrates; and to have his own name on the same list with that of Xenophon, was an object of ambition to a man of less eagerness for distinction. If this was his plan, he must have congratulated himself on his improvement; for, while the modest Grecian spoke only of Socrates, our author boldly joins the *Johnsoniana*, with the *Boswelliana*. They sail down the stream of time together, and sometimes remind us of the scene described by travellers in an African desert, where the intervals of the solemn roar of the king of beasts are filled up by the shriller sounds of his constant attendant.—This disquisition we have engaged in, for the sake of posterity, who may by chance enquire for what reason two such extraordinary volumes were ever published; and indeed partly for our readers satisfaction, who, terrified with the appearance of so many harsh *Johnsoniana*, might have thrown aside the ponderous load with disgust, if they had not sometimes expected to hear the humbler *Ripieno*. We must however add, perhaps we may be singular in our tastes, that this work has afforded us considerable entertainment. We have the highest respect for the vigorous, comprehensive, discriminating mind of Johnson. We listen to his solemn decisions with a kind of reverence, and even his mistakes we pass over without a censure, for to err is human. His attendant shares our regard. Lively, sprightly, occasionally intelligent, and always entertaining, we can laugh with him or at him with equal ease. He is nearer our level: we never leave him but in good humour, and even sometimes, in his greatest excentricities, we are compelled to own, that we 'could have better spared a better man.' Let not this be considered as the sneer of contempt: it is levelled only at his inequality. If he would not sometimes sink so low, we should
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respect

respect the extent and the variety of his talents. Perhaps, however, it may only be volatility; and, if we all spoke the first suggested thought, many might have equal reason to blush.

But how shall we introduce or how shall we examine these memorabilia? Johnson we have joined in his speculative and his practical ramblings. We have attended to his dictates in his easy chair, and to his observations on manners and external objects. It is needless again to survey him in these different tempers, and perhaps useless to detail again many of his disquisitions. Mr. Boswell must be our first object, and it may be necessary to point out some of the peculiarities of this eccentric author. The pomp of the introduction is not one of the least of these.

‘The labour and anxious attention with which I have collected and arranged the materials of which these volumes are composed, will hardly be conceived by those who read them with careless facility. The stretch of mind and prompt assiduity by which so many conversations were preserved, I myself, at some distance of time, contemplate with wonder; and I must be allowed to suggest, that the nature of the work in other respects, as it consists of innumerable detached particulars, all which, even the most minute, I have spared no pains to ascertain with a scrupulous authenticity, has occasioned a degree of trouble far beyond that of any other species of composition. Were I to detail the books which I have consulted, and the inquiries which I have found it necessary to make by various channels, I should probably be thought ridiculously ostentatious. Let me only observe, as a specimen of my trouble, that I have sometimes had to run half over London, in order to fix a date correctly; which, when I had accomplished, I well knew would obtain me no praise, though a failure would have been to my discredit. And after all perhaps, hard as it may be, I shall not be surprised if omissions or mistakes be pointed out with invidious severity.’

A future historian, who may even undertake to describe the progress of the French revolution, an event of which there is no example, and whose influence is most extensive, would perhaps be accused of ostentation, were he to use language of this kind—*Et quid dignum tanto fert hic promissor hiatu?* He has discovered that Johnson perhaps prostituted his venal pen, to praise a king, whom he *then* disliked in one year, rather than another, or that his sonorous roll was particularly conspicuous at the Mitre, on a Saturday rather than a Monday. We prefer the bold carelessness of Voltaire, who would disdain to fix a day of the battle of Pultowa, when the day was not influenced

influenced by, or had any effect on the preceeding and subsequent events. A slight reflection might have told Mr. Boswell that to boast of such accuracy was a greater weakness than the attempt to attain it. The 'arduous task;' the 'presumption,' the 'assiduity,' the opportunities, and the 'great labour' so often hinted at, or so ostentatiously pointed out, are of the same exceptionable class. If one of the early pages was not last written, the sentiment should have been impressed on our author's mind, 'I asked, says our biographer, his old school-fellow Mr. Hector, surgeon of Birmingham, if she (Johnson's mother) was not *vain* of her son.' He said, "*She had too much good sense to be vain, but she knew her son's value.*"

Of our author's fondness for little anecdotes we shall select the following specimen.

'In all such investigations it is certainly unwise to pay too much attention to incidents which the credulous relate with eager satisfaction, and the more scrupulous or witty enquirer considers only as topicks of ridicule. Yet there is a traditional story of the infant Hercules of toryism, so curiously characteristic, that I shall not withhold it. It was communicated to me in a letter from miss mary Adye, of Lichfield.

'When Dr. Sacheverel was at Lichfield, Johnson was not quite three years old. My grandfather Hammond observed him at the cathedral perched upon his father's shoulders, listening and gaping at the much celebrated preacher. Mr. Hammond asked Mr. Johnson how he could possibly think of bringing such an infant to church, and in the midst of so great a croud. He answered, because it was impossible to keep him at home; for young as he was, he believed he had caught the public spirit and zeal for Sacheverel, and would have staid for ever in the church, satisfied with beholding him.

'Nor can I omit a little instance of that jealous independence of spirit, and impetuosity of temper, which never forsook him. The fact was acknowledged to me by himself, upon the authority of his mother. One day, when the servant who used to be sent to school to conduct him home, had not come in time, he set out by himself, though he was then so near-sighted, that he was obliged to stoop down on his hands and knees to take a view of the kennel before he ventured to step over it. His schoolmistress, afraid that he might miss his way, or fall into the kennel, or be run over by a cart, followed him at some distance. He happened to turn about and perceive her. Feeling her careful attention as an insult to his manliness, he ran back to her in a rage, and beat her as well as his strength would permit.'

If the anecdote had been told to Johnson, he would have replied, Sir, it was not public spirit which fixed the boy's attention,

tion, for he would have listened with equal anxiety to the most rascally whig. It was the crowded audience and the energy of the preacher—Let me tell you too, that every boy, once left to his own care, would feel his indignation excited by such imperfect confidence.

Mr. Boswell was perhaps peculiarly fitted for the task of recording the sayings of the modern Socrates, by his constant attention. This complaisance, may we not say servile complaisance, soothed the harsh severity of the literary monarch, for as he observed (vol. i. p. 487.) flattery generally pleases, and no flattery is so captivating as assiduous attention. During *all* the course of my *long* intimacy with him, observes our biographer, (vol. i. p. 483.) my *respectful* attention ever abated, and my wish to hear him was such, 'that I constantly watched every dawning of communication from that great and illuminated mind.' It would be too harsh to say that Mr. Boswell attended him to collect, and collected in order to publish; yet this suspicion, from various hints, often occurs. We rather believe, that the eagerness of youthful admiration led to both his attention and collection, and the mature reflection of ripper years to the present work.

His ability of deciding on the disputed works of Johnson, from internal evidence, we did not judge very favourably of from an early specimen, and we suspect this discriminating power more particularly from some other little errors in this respect. Who, for instance, acquainted with Johnson's rigid correctness, could attribute the following passage to him.

'As *this* is *that* season of the year in which nature may be said to command a suspension of hostilities, and which seems intended, by putting a short stop to violence and slaughter, to afford time for malice to relent, and animosity to subside; we can scarce expect any other accounts than of plans, negotiations and treaties, of proposals for peace, and preparations for war.' As also this passage: 'Let those who despise the capacity of the Swiss, tells us by what wonderful policy, or by what happy conciliation of interests, it is brought to pass, that in a body made up of different communities and different religions, there should be no civil commotions, though the people are so warlike, that to nominate and raise an army is the same.'

A more important remark will, perhaps, occur to every reader of these volumes. To record the observations of Johnson may be of importance, as they are the result of great learning, extensive enquiry, acute observation, and accurate discrimination. In conversation, however, he allows that he often talked for victory, and sometimes took up the weak side, as the most ingenious things could be said on it. But, when every glean-

ing is collected by one who hung constantly on his lips, and recorded every thing which could add to the bulk, where is the clue that could give consistency to the opinions, or guide the more inexperienced enquirer? In these conversations, truth, and the ablest defences of truth, are mixed with error, and the most ingenious glosses which ingenuity could invent, or address enforce. Authors are exalted or depreciated as the moment of hilarity or gloom was connected with the subject, or as the opinion of the speaker was adverse; and the whole is given as the sentiment of Johnson. Is this conduct fair or even just? Is every unguarded word to be recorded and to rise in judgment against the innocent subjects of this momentary and friendly contest? Johnson would have recoiled at the idea, and this practical proof of — ‘nescit vox missa reverti’ must damp the freedom of conversation, and turn every literary meeting into a suspicious and suspected association of informers. Various authors, who deserve better treatment, suffer in this way, particularly Gibbon and Robertson. Dr. Johnson’s real opinion of authors was not always correct, for of natural philosophy and natural history, he had very imperfect and erroneous views; and, on subjects of taste, his decisions were almost constantly mistaken ones. Mr. Boswell who sees with his eyes (*oculis male lippus inunctis*) falls into some of the same errors. Johnson’s bigotry and credulity equally warped his judgment. As we have just mentioned Dr. Robertson, we shall select a conversation relating to this subject in which he was concerned.

‘On Wednesday, April 29, I dined with him at Mr. Allen Ramsay’s, where were lord Binning, Dr. Robertson the historian, sir Joshua Reynolds, and the honourable Mrs. Boscawen, widow of the admiral, and mother of the present viscount Falmouth, of whom, if it be not presumptuous in me to praise her, I would say, that her manners are the most agreeable, and her conversation the best of any lady with whom I ever had the happiness to be acquainted. Before Johnson came we talked a good deal of him; Ramsay said he had always found him a very polite man, and that he treated him with great respect, which he did very sincerely. I said I worshipped him. ROBERTSON. “But some of you spoil him; you should not worship him; you should worship no man.” BOSWELL. “I cannot help worshipping him, he is so much superior to other men.” ROBERTSON. “In criticism, and in wit in conversation he is no doubt very excellent; but in other respects he is not above other men; he will believe any thing, and will strenuously defend the most minute circumstance connected with the church of England.” BOSWELL. “Believe me, doctor, you are much mistaken as to this; for when you talk with him calmly in private,

private, he is very liberal in his way of thinking." ROBERTSON. "He and I have been always very gracious; the first time I met him was one evening at Strahan's, when he had just had an unlucky altercation with Adam Smith, to whom he had been so rough, that Strahan, after Smith was gone, had remonstrated with him, and told him that I was coming soon, and that he was uneasy to think that he might behave in the same manner to me. "No, no, sir (said Johnson,) I warrant you Robertson and I shall do very well." Accordingly he was gentle and good humoured, and courteous with me the whole evening; and he has been so upon every occasion that we have met since. I have often said (laughing) that I have been in a great measure indebted to Smith for my good reception." BOSWELL. "His power of reasoning is very strong, and he has a peculiar art of drawing characters, which is as rare as a good portrait painting." SIR JOSHUA REYNOLDS. "He is undoubtedly admirable in this; but in order to mark the characters which he draws, he overcharges them, and gives people more than they really have, whether of good or bad."

On this account we must disapprove of the collection before us, as equally unjust to Dr. Johnson and prejudicial to many of those concerned. The facts, and some specimens of Dr. Johnson's more serious sentiments, we shall select and examine in a future Number, and now give an extract of our biographer's lively manner.

On Monday, April 29, he and I made an excursion to Bristol, where I was entertained with seeing him inquire upon the spot, into the authenticity of 'Rowley's poetry,' as I had seen him inquire upon the spot into the authenticity of 'Ossian's poetry.' George Catcot, the pewterer, who was as zealous for Rowley, as Dr. Hugh Blair was for Ossian, (I trust my reverend friend will excuse the comparison,) attended us at our inn, and with a triumphant air of lively simplicity called out, "I'll make Dr. Johnson a convert." Dr. Johnson, at his desire, read aloud some of Chatterton's fabricated verses, while Catcot stood at the back of his chair, moving himself like a pendulum, and beating time with his feet, and now and then looking into Dr. Johnson's face, wondering that he was not yet convinced. We called on Mr. Barret, the surgeon, and saw some of the originals as they were called, which were executed very artificially; but from a careful inspection of them, and a consideration of the circumstances with which they were attended, we were quite satisfied of the imposture, which, indeed, has been clearly demonstrated from internal evidence, by several able criticks.

Honest Catcot seemed to pay no attention whatever to any objections, but insisted, as an end of all controversy, that we

should go with him to the tower of the church of St. Mary, Redcliff, and view with our own eyes the ancient chest in which the manuscripts were found. To this Dr. Johnson good-naturedly agreed; and though troubled with a shortness of breathing, laboured up a long flight of steps, till we came to the place where the wondrous chest stood. "There, (said Catcot, with a bouncing confident credulity,) there is the very chest itself." After this ocular demonstration, there was no more to be said. He brought to my recollection a Scotch highlander, a man of learning too, and who had seen the world, attesting, and at the same time giving his reasons for the authenticity of Fingal:—"I have heard all that poem when I was young."—"Have you, sir? Pray what have you heard?"—"I have heard Ossian, Oscan, and every one of them."

Johnson said of Chatterton, "This is the most extraordinary young man that has encountered my knowledge. It is wonderful how the whelp has written such things."

We were by no means pleased with our inn at Bristol, "Let us see now, (said I,) how we should describe it," Johnson was ready with his raillery. "Describe it, sir?—Why it was so bad that Boswell wished to be in Scotland!"

If he had always followed the principle which he lays down in the subsequent paragraph, we should scarcely have found his volumes too extensive.

To avoid a tedious minuteness, I shall groupe together what I have preserved of his conversation during this period also, without specifying each scene where it passed, except one, which will be found so remarkable as certainly to deserve a very particular relation. Where the place or the persons do not contribute to the zest of the conversation, it is unnecessary to encumber my page with mentioning them. To know of what vintage our wine is, enables us to judge of its value, and to drink it with more relish: but to have the product of each vine of one vineyard, in the same year, kept separate, would serve no purpose. To know that our wine (to use an advertizing phrase,) is "of the stock of an ambassador lately deceased," heightens its flavour: but it signifies nothing to know the bin where each bottle was once deposited.

(To be continued.)

Descriptions and Sketches of some remarkable Oaks, in the Park at Welbeck, in the County of Nottingham, a Seat of his Grace the Duke of Portland. By H. Rooke, Esq. F. S. A. Illustrated with Plates. 4to. 7s. 6d. Boards. White and Son. 1790.

THE stately oak, sole king of forests all, has in every age, enjoyed without a rival the title of monarch of the woods. With this distinction, superstition has joined a holy horror, a

sacred awe; and the milder system of Dodona's Wood, the gentler and more elegant fables of Greece or of India, have, under the rugged guidance of Celtic warriors, degenerated into the dark, gloomy, sanguinary superstition of the Druids; a system only venerable for its antiquity, and only sublime in poetical fictions. In modern times, the oak is an interesting object, partly, perhaps, from the remaining sparks of superstition, and in part from the association of our ideas of its utility and defence. Its branches indeed expand with boldness, and the tree not only fills the eye, but by its picturesque beauty, contributes to adorn the landscape; yet it must be added, that the foliage of the beech is more luxuriant; the branching and the colour of the ash more beautiful and soft; and the shape of the poplar more elegant. The duration of the oak, and the durability of its wood, probably rendered it a peculiar favourite in the early ages, and the same causes have at least contributed to perpetuate its fame.

In Welbeck Park the oaks are numerous, ancient, and beautiful. The most curious is that delineated in the first plate, commonly called the Duke of Portland's Walking Stick, its height to the top is $111\frac{1}{2}$ feet; to the branches $70\frac{1}{2}$ feet; its circumference at the bottom, including some protuberances, 21 feet; the circumference at one yard high 14 feet; the solid contents 440 feet, and the weight 11 tons: yet it would require 200 such trees to build a first-rate man of war. The other more remarkable trees are described also particularly, and they are engraved with great neatness, in a truly picturesque style.

Some observations on the durability of the oak are added, in which too many positions are assumed without proof; but when excluded from air, its duration is certainly beyond the reach of historical records. Some observations, on the ages of oaks, shall conclude this article.

• Pliny tells us, that about Heraclea in Pontus there be certain altars erected to the honour of Jupiter, surnamed Stratius, over which there stand two oaks, both set by the hand of Hercules. Now, Hercules lived, according to the general opinion, 1100 years A. C. N. and Pliny died A. D. 79; consequently these oaks must have been about 1200 years old in Pliny's life-time.

• It is said, that the trunk or bough of a tree being cut transversely, plain and smooth, sheweth several circles or rings, more or less orbicular, according to the external figure, in some parallel proportion one without the other, from the centre of the wood to the inside of the bark, dividing the whole into so many circular spaces. It is commonly, and very probably, asserted, that a tree gains a new ring every year.

• In the body of a great oak in the New Forest, cut transversely,

even (where many of the trees are accounted to be some hundreds of years old) three or four hundred have been distinguished.

‘ There are now and then opportunities of knowing the ages of oaks almost to a certainty. In cutting down some trees in Birchland (wood), letters have been found cut or stamped in the body of the tree, marking the king’s reign, several of which I have in my possession. One piece of wood marked J. R. (James Rex) was given me by the woodman, who cut the tree down in the year 1786. He said, that the letters appeared to be a little above a foot within the tree, and about one foot from the centre; so that this oak must have been near six feet in circumference when the letters were cut. A tree of that size is judged to be about one hundred and twenty years growth. If we suppose the letters to be cut about the middle of James the First’s reign, it is 172 years to the year 1786, which, added to 120, makes the tree 292 years old when it was cut down. The woodman likewise says, that the tree was perfectly sound, and had not arrived to its highest perfection. It was about twelve feet in circumference.

‘ I have been told, that Jⁿ. R. (John Rex) have been found cut in some of the oaks; one piece, said to be marked with John Rex and a crown, I have in my possession; but it is not sufficiently made out to be inserted here as a fact, though the person from whom I had it assures me, from his having seen others more perfect, that it is marked with Joh Rex. Others have had C. R. and several have been marked with W. M. (William and Mary), with a crown.’

A Collection of dried Plants, named on the Authority of the Linnaean Herbarium, and other original Collections. By James Dickson, Fellow of the Linnaean Society. Fasciculus I. and II. Small Folio. 1l. 4s. Printed for the Author. 1790.

THE publication of a Hortus Siccus, or dried specimens, must be a limited one, as it is not easy to procure numerous plants for the purpose; Mr. Dickson therefore confines his publication to fifty copies. The object is to promote the knowledge of rare and obscure plants, and to determine the species, by the best method, that of comparing specimens. The design is in a great measure new, and demands our fullest approbation. In the fasciculi before us the plants are dried with great care, and the most essential specific distinctions well preserved. The rare and obscure plants were not at first confined to the natives of Britain, though it was intended that these should be the principal objects of attention. Many of the purchasers wished, however, that the plan should be limited; and, after the three or four first fasciculi, the British plants are to be the only ones preserved. At present, Mr. Dickson tells us, that he has provided himself with many specimens

eimens of plants not found in this country, particularly many of the new plants in Allioni's *Flora Pedemontana*, not described by any author, and of which no specimens have been hitherto seen in England. In procuring them he had always the 'botany of Britain in view,' as they are nearly allied to our own plants, and may, perhaps, be found in some of our Alpine regions, similarly situated with the spot in which they grow, when these mountainous regions have been more carefully examined.

The plants, in the first fasciculus, are 25—*Veronica Acinifolia* Lin. *Scirpus Holoschænus* L. *Phalaris Utriculata* L. *Aira Canescens*, which, it appears from the Herbarium of Linæus, he considered as synonymous with the *Gramen Paniculatum*, capillaceo folio minimum, Tourn. Inst. 523—*Gentiana Amarella* L. *Arenaria Verna* L. *Afarum Europæum* L. *Anemone Appenina* L. *Teucrium Chamæpitys* L. *Euphrasia latifolia* L. *Lepidium Didymum* L. (*Anglicum Hudsoni*) *Symphrium Murale* L. (non *Brassica Muralis*) *Stachys dubia* L. *Aristolochia Clematitis* L. *Polypodium fragile* & *Dryopteris* L. *Fontinalis minor* & *secunda* L. *Hypnum Smithii* Dickson Fas. *Targionia Hypophylla* L. *Lichen Chrysothallus*, *caperatus* & *miniatus* L. *Lichen lætevirens* Lightfoot (*Herbaceum Hudsoni*) *Byssus Aurea* L.

The plants of the second fasciculus are—*Scirpus Mucronatus* L. (the *Scirpus Mucronatus* of Hudson, it is observed, is a variety only of the *Scirpus Triqueter*) *Agrostis Serotina* L. *Campanula Rhomboidalis* L. *Campanula Allionii* Villars Fl. Delph. (C. *Alpestris* All. Fl. Ped. 418.) *Aldrovandra Vesiculosa* L. *Anthericum Caliculatum* L. *Juncus filiformis* & *Spicatus* L. *Daphne Collina* Smith (Obs. Bot. Ined.) *Agrostema Flos Jovis* L. *Orobanche Ramosa* L. *Trifolium Alpinum* L. *Aster Alpinus* L. *Arnica Montana* L. *Carex Bellardi* & *fætida* All. Fl. Ped. No. 2293 & 2297. *C. Tomentosa* L. *Salix Reticulata* L. *Acrostichum Septentrionale* L. *Lycopodium Alpinum* L. *Bryum rigidum* & *tortuosum* L. *Lichen Frigidus* & *croceus* L.

Two of these fasciculi, containing at least 25 plants, are to be published every year, and the plants are loose, as it is probably designed, that they shall be differently arranged. They certainly ought to be confined by temporary slips of paper, which may at any time be removed; at present the person who consults them must begin from the end, if he would avoid breaking the tenderer specimens.

Seventeen Hundred and Ninety-One : A Poem, in Imitation of the Thirteenth Satire of Juvenal. By Arthur Murphy, Esq.
4to. 2s. 6d. Robinsons. 1791.

TO adapt the censures of Horace and of Juvenal to modern times, may seem no very difficult task, for vice is uniform in its wanderings; and, in all ages, equal steps beyond the rules of propriety, or an equal degree of refinement beyond what reason demands and the judgment approves, are generally followed by similar and proportional vices. But what is easy to do indifferently it may be difficult to do well. The curiosa felicitas of the language of Pope rendered this mode of satire singularly interesting and pleasing. We tasted with delight the agreeable raillery of Horace, and we continued to laugh, till we found the dart fixed in our own breasts, or until the generous indignation of insulted virtue had roused us to join with the satyrists in his more elevated strains. The severity of Juvenal was perhaps better fitted for the pen of the 'giant Johnson;' and we have few bolder and more happy imitations than his 'London,' and the 'Vanity of Human Wishes,' from his third and tenth Satires. If we were to hold out a model to Mr. Murphy, we should point to Persius. His elegant and polished strains are more suitable to the even tenor of our author's lines; and he could touch the vices and the follies with equal delicacy, or rise into animated poetry with the ease and courtly address of the Etrurian bard. At present, he seems to wield the tomahawk of Juvenal with too little force; and though in many parts his imitation is excellent, and generally elegant, yet he occasionally wants the energy and the impetuous warmth of Juvenal. The following lines are, however, equally animated and polished: they relate to lines 38, 42 to 52 of the 13th Satire, lib. v.

' Wouldst thou controul this epidemic rage ?
Then bid old time roll back the golden age ;
Or good king Alfred's reign once more renew,
And give those days of glory to our view,
All then was innocence, content, and ease,
While yet simplicity had pow'r to please.
Wit had not learn'd to gloss and varnish crimes,
Nor was vice call'd the fashion of the times.
To clubs at Bootle's, Arthur's, none could roam ;
Each hospitable baron liv'd at home.
Beneath his roof the welcome guest might stay,
Unplunder'd of his all at midnight play.
Leagu'd at a Faro bank no sharpeners sat,
Nor for a wager could devour a cat.

Hoyle

Hoyle had not taught his rules of cards and dice,
Great legislator of a nation's vice!
On morning wings no news abroad could fly,
To blot out truth, and propagate the lie;
No pamphlet scatter'd, from a traitor's pen,
Raw metaphysics, and false rights of men.
From France no agent of a desp'rate band
Could spread his froth and venom through the land.
Atheists, Socinians, Puritans, unknown:
No fierce republicans to shake the throne.
No wars envenom'd by religious hate;
Nor whig, nor tory, to convulse the state.
All were one party in their country's cause,
And the king reign'd a subject of the laws.'

We shall next select a passage, not less elegantly expressed
than closely connected with the original.

' Yet think not that the wretch who finds a flaw*,
To baffle justice, and elude the law,
Unpunish'd lives : he pays atonement due ;
Each hour his malefactions rise to view.
Vengeance, more fierce than engines, racks, and wheels;
Unseen, unheard, his mangled bosom feels.
What greater curse can earth or heaven devise,
Than his, who self-condemn'd in torture lies ?
From agony of mind who knows no rest,
But bears his own accuser in his breast † ?'

' If the strong motive urge him to the deed ‡,
Horror, remorse, and misery succeed.
See him at table, listless wan with care,
In thick-eyed musing lost, and pale despair.
Within his mouth now unelastic, slow,
The viands loiter, and insipid grow.

* * ————— Cur tamen hos tu
Evasisse putas, quos diri conscia facti
Mens habet attonitos, et sævo vulnere pulsat,
Occultum quatiente animo tortore flagellum ?

† Pœna autem vehemens, ac multo sævior illis,
Quas et cæditius gravis invenit, et Rhadamanthus,
Nocte dieque suum gestare in pectore testem.'

‡ ————— Si conata peregit,
Perpetua anxietas, nec mensæ tempore cessat.
Faucibus ut morbo siccis, interque molares
Difficili crescente cibo. Sed vina misellus
Expuit ; Albani veteris pretiosa senectus
Disphcet.'

In vain for him the banquet spreads its store,
 The rarest banquet now can please no more.
 In vain for him the mellowing years refine
 The precious age of the pure racy wine.
 In vain gay wit calls forth her magic train;
 He flies the scene, to think, and dwell with pain.
 No respite from himself, with cares oppress'd,
 If weary nature sink at length to rest *,
 In the dead waste of night pale phantoms rise,
 Stalk round his couch, and glare before his eyes.
 The temple bends its arches o'er his head,
 And the long isles their umber'd twilight shed.
 He sees the altar perjur'd where he trod,
 The violated altar of his God!
 He groans, he rises, but the conscious mind
 Wakes to worse horrors than he left behind.
 Of his fix'd doom each object is a sign,
 A visitation from the pow'r divine!
 Kindled in air if sudden meteors fly†,
 And hollow murmurs shake the vaulted sky,
 No more the tempest springs from gen'ral laws;
 The winds have now a preternatural cause.
 'Tis God in wrath, that spreads his terrors round;
 'Tis God, who now his enemies has found;
 'Tis God's right arm, that shakes the distant poles,
 Wings the red lightning, and the thunder rolls.
 Soon as the warring elements subside,
 And nature smiles with renovatèd pride,
 Remorse and horror now no more appal;
 'Tis chance, not providence, that rules the ball.
 A fever comes: tis heaven's avenging rod ‡!
 Again he owns the attributes of God.
 He dies, and leaves the church his children's share,
 And hopes in heaven to make his soul his heir.'

This 'Poetical Statute of frauds and perjuries', as Mr. Murphy pleasantly calls it, deserves our sincere commenda-

* Nocte brevem si fortè indulsit cura soporem,
 Et toto versata toro jam membra quiescunt,
 Continuo templum, et violati Numinis aras. &c.'

† Hi sunt qui trepidant. et ad omnia fulgura pallent;
 Cum tonat, exanimes primo quoque murmure cœli,
 Non quasi fortuitus, nec ventorum rabie, sed
 Iratus cadat in terras, et judicet ignis.'

‡ Præterea lateris miseri cum febre dolorem
 Si cœpere pati, missum ad sua corpora morbum
 Infesto credunt a Numine; saxa Deorum
 Hac et tela putant.'

tions;

tions; and, if more important avocations will lead him to follow Persius with the same views, we have little doubt but he will find the task more congenial to his talents; will greatly add to the stock of entertainment, and, what is of more consequence, to the cause of virtue.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

A Discourse on the Influence of Religious Practice upon our Inquiries after Truth. With an Appendix addressed to the Rev. Mr. Belsham. By Edward Williams. 8vo. 1s. 6d. Longman. 1791.

IF Mr. Williams and Mr. Belsham were to compare their opinions in other instances besides this before us, they would be found widely different. The subject of this Discourse was suggested by an opinion delivered by the latter in his sermon to the supporters of the new College at Hackney, that rational Christians are often indifferent to practical religion; for not being attached to any set of principles, they will be the first to see the absurdities of a popular superstition. The author ought, however, to have observed, that this is only offered as an explanation, if the first were admitted as a fact. The proper answer would have been, to deny the first position, and the claim of these sceptics to the title of rational Christians. In this enquiry, it would be found that sceptics, indifferent to every form, are not zealous for any particular doctrine, and deserve rather the name of lovers of enquiry than of Christians, or of any discriminated sect. Mr. Williams, however, examines the subject with more closeness, and pursues Mr. Belsham again in his 'friendly letter.' He has not shown much sagacity in discovering the clue which would have led him to a more direct attack. He displays, however, his orthodoxy, unaffected piety, and the sincerest good intentions.

Observations on a Variety of Subjects, Literary, Moral, and Religious. In a Series of original Letters, written by a Gentleman of foreign Extraction, who resided some Time in Philadelphia. Third Edition. 8vo. 3s. 6d. Deighton. 1791.

We reviewed this work under the title of 'Caspipina's Letters,' in our XLIII^d volume, p. 381. Nothing material seems to have been added, but the Life of Penn is omitted. It seems to be the production of the rev. Mr. Duchè.

Practical

Practical Sermons, selected and abridged from various Authors. By J. Charlesworth, M. A. 2 Vols. 8vo. 6s. Johnson. 1791.

This collection appears on the whole to be a liberal one. The author has admitted the works of the best preachers of the English church, without a servile confinement to any particular sect.

An Illustration of various important Passages in the Epistles of the New Testament, with a new Interpretation of St. Paul's Man of Sin, in the leading Features of his Character. By N. Nisbet, M. A. Second Edition, with large Additions. 8vo. 2s. Johnson. 1791.

This second edition we can only announce; for, though we have been long since called on by the author, to explain our opinion on this subject, as we hinted that we might do in p. 55 of our LXvth volume, we do not find it easy to compress our thoughts within the limited compass. We have often had an opportunity to return to the question; and this consideration, added to the delicacy necessary in a popular work, has deterred us. We need not inform Mr. Nisbet, that our Saviour spoke frequently of the world as nearly at an end, seemingly within a limited period, and the apostles, firmly convinced of the near approach of this event, have spoken the same language. But the divine authority has likewise said, of that day and that hour knoweth no man; no not the angels which are in heaven, *neither the Son*, but the Father. Mark xiii. 32. The original is perhaps stronger, *περὶ δε τῆς ἡμέρας ἐκείνης*—Concerning that day, or whatever relates to that day, &c.

A plain and rational Account of Man's Salvation, by Jesus Christ; to which are added a Caution to Men in general, and an Exhortation to Believers. By J. Gough, A. B. Author of the Discourse concerning the Resurrection of Bodies. 8vo. 1s. 6d. Davis. 1791.

In the different texts of Scripture, where it is said Christ died for us, it is contended by Mr. Gough, that the meaning is 'for the sake,' or 'on account of,' not 'instead of' us. His arguments for this purpose might require some farther examination, if they tended greatly to elucidate the doctrine of justification. He, of consequence, thinks the system of a vicarious sacrifice exceptionable, and labours to show that Christ died for our sake, to obtain remission of our sins, *under the former covenant*, and to establish the new covenant of grace and mercy.

Paul's

Paul's Defence before Felix, considered and applied, in a Sermon, preached April 27th, 1791, at the opening of a new Chapel in George-street, Plymouth Dock. By Joshua Toulmin, M. A. 8vo. 6d. Johnson. 1791.

Mr. Toulmin, with great judgment and address, converts the defence of St. Paul into one in favour of the modern Unitarians. But, as by the choice of his text, he has pleaded guilty to the charge of heresy, according to its general meaning, so we allow that, in this calm expostulatory way, he has said more (and indeed more to the purpose) in favour of *his* heresy, than we have found in much larger volumes.

The Living Temple, a Sermon, preached at Halstead, in Essex, May 10, 1791, on Occasion of the Death of the Rev. Robert Field. By Robert Stevenson, published at the Request of the Congregation, for the Benefit of the Widow. 8vo. 1s. Dilly. 1791.

The text is from Zechariah iv. 7. 'He shall bring forth a head-stone thereof with shoutings, crying, grace, grace unto it.' We are not clear respecting the application of these words to the subject, nor at what period the spiritual temple is supposed to be completed. Indeed the term grace, as it is often used, has no very distinct or determinate meaning; and we cannot see the utility of its very extensive application in the sermon before us. We trust that our author's hearers were edified, though his readers, among which he may reckon us, will not probably receive much instruction from his labours.

Parental Duty, or the Religious Education of Children illustrated and urged in several Discourses. By the Rev. G. Ferment, Minister of the Gospel, Bow-Lane. 8vo. 2s. 6d. Dilly. 1791.

These discourses are plain, rational, and practical. On the whole, we highly approve of them, though too great strictness, and occasionally a few peculiar opinions, in which we cannot heartily coincide, prevent us from adding an unreserved commendation.

Thoughts on the Athanasian Creed, a Sermon preached at Stony Stratford, April 12, 1790, at the Visitation of the Rev. Luke Heslop, B. D. Archdeacon of Bucks, and published at the Request of the Clergy present, by John Hey, D. D. Rector of Calverton, Bucks, and Norrisian Professor of Divinity in the University of Cambridge. 8vo. 6d. Cadell. 1790.

Dr. Hey gives a very moderate and candid account of the Athanasian Creed. He observes, that it is not explanatory of the nature of the Godhead, but only guards against various heresies, as not founded on the gospel of Christ. The damnatory clauses are softened, not only by an explanation of some of the harsher terms, but

but on the principle, that judgment resteth not in man, but in God. If what has been explained to be the word of God is not believed; and if the explanation is correct, with the unbeliever God cannot be well pleased.

Review of a Sermon, entitled Thoughts on the Athanasian Creed; Preached at Stony-Stratford, April 12, 1790, at the Visitation of the Archdeacon of Bucks; by John Hey, D. D. 8vo. 1s. Johnson. 1790.

We think Dr. Hey's defence of the Athanasian Creed not faultless; but its Reviewer is far from deserving so much credit. His remarks are often flippant, captious, and irrelevant. But it is a subject that we wish not to discuss, and indeed should find it difficult to follow the Reviewer minutely. Scarcely a sentence escapes animadversion; and his opposition is sometimes so pointed and virulent, that we suspect it might have originated from personal animosity.

The Sovereignty of Providence, a Sermon, preached at White Chapel, Leeds, January 2, 1791. By Edward Parsons. 8vo. 6d. Dilly. 1791.

Mr. Parsons with truly pious resignation, under the pressure of affliction, turns to the contemplation of the wonderful, the inscrutable operations and designs of providence. In wisdom has he contrived the whole, by means hid from our eyes, which see only darkly, but of which we see enough to induce us to admire and adore. This sermon is truly pious and practical.

A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the Manner of the public Worship in that Church is considered, &c. A new Edition, prefaced by a brief Account of some late Publications on the leading Points at Issue between Protestant Dissenters and the Church of England. By the Editor. 8vo. 2s. Rivingtons. 1791.

The title sufficiently expresses the nature of the additions to this new edition of the Blacksmith's Letter. The editor's observations are shrewd, acute, and judicious: in some instances a little too severe, and occasionally too violent.

Caustoniana; or, twelve Discourses addressed to the Inhabitants of the Parish of Causton in Norfolk. By Thomas Bowman, M. A. 12mo. 2s. 6d. bound. Deighton. 1791.

Of these twelve sermons, eight relate to the deaths of different persons of the congregation, and are strictly to be considered as funeral discourses: four are miscellaneous. In general, they are strictly pious and practically moral. Perhaps, in a few instances, we see the God of nature armed with terror, rather than encouraging

raging with smiles; and the prospect is sometimes gloomy, when the future views might have been more encouraging. On the whole, however, these sermons deserve commendation; and Mr. Bowden has remarked with strict propriety, that the discourses of a minister, whom we have been accustomed to look up to with respect, have a greater influence than even superior ones from a stranger.

C O N T R O V E R S I A L.

A Series of Letters to the Right Hon. Edmund Burke, in which are contained Enquiries into the Constitutional Existence of an Impeachment against Mr. Hastings. By G. Hardinge, Esq. M. P. Second Edition. With an Appendix, in which are contained Observations upon Major Scott's Letter, published in the Diary, April 11, 1791. 8vo. 2s. 6d. Cadell. 1791.

This is the second edition of Mr. Hardinge's most excellent arguments to show that an impeachment terminates by a dissolution of parliament. We do not perceive that it is greatly augmented. The Appendix, in reply to major Scott, is new, but it contains little except Mr. Hardinge's declaration, that the inconsistencies imputed to him were owing to his having, since the first period, attained more knowledge of Indian politics, and consequently to his having, in some respects, altered his opinion.

Lettre Democrate d'un Partisan de la Revolution, aux Aristocrates François. Septieme Edition. 8vo. 1s. Stace and Maids. 1791.

The partisan of the revolution has suffered by ministerial tyranny, and we do not wonder that he still feels the smart of the wound, and dreads the fire. He argues against the nobility, the riches and power of the hierarchy, and the courts of justice. His arguments are clear, pointed, and able; but all his objections relate only to a reformation. We need not destroy an edifice to give more light to some rooms, or to make apartments less depending on each other. On English politics we shall not so readily agree with the eager democrat before us.

Lettre d'un Citoyen François a Edmond Burke. 8vo. 1s. Debrett. 1791.

It is not the Letter of a citizen; a character in these times respectable. It is not even the production of these useful allies of the assembly, the Dames de la Halle. The numerous anglicisms, and the peculiar style of argument, show that it should really have been dated from—Billingsgate.

A Defence

A Defence of the Rights of Man, being a Discussion of the Conclusions drawn from those Rights by Mr. Paine. 8vo. 6d. Evans. 1791.

Our author does not follow Mr. Paine so closely as he might have done; but his remarks are clear, pointed, and judicious. They unmask much of the absurdity and malignity of this celebrated writer.

A Letter to the Right Hon. Charles James Fox, occasioned by his late Motion in the House of Commons respecting Libels, &c. By J. Bowles, Esq. 8vo. 1s. 6d. Whieldon. 1791.

This is Mr. Bowles' second production on this subject, and the first occurs in our Review for May last. This Letter seems to have been written upon the spur of the moment, after the late bill for declaring the rights of juries had passed the house of commons, and before it had been rejected by the lords. The design of the publication is to expose the misconceptions, and obviate the effects of the doctrines that were advanced, particularly by Mr. Fox and Mr. Erskine. Mr. Bowles follows up the arguments in his first publication with much shrewdness and cogency; and he must undoubtedly feel great satisfaction that the lords coincided with him in opinion. It seems, indeed, that Mr. Erskine so far agreed with him as to declare in the debate, that, as the law now stands, if he were a judge, he should think himself bound to claim the right of dictating to juries in matters of law, upon trials for libels. We are not lawyers enough to reconcile this with his famous printed speech on Stockdale's trial; or with those sentiments which he advanced with so much apparent and declared sincerity in the affair of the dean of St. Asaph. At that time, if we recollect rightly, he opposed *very warmly* the opinion of a respectable judge, with whom he seems now to be perfectly reconciled.

As some persons hope that the question will be again agitated in the legislative assemblies, we would advise them to give the arguments of Mr. Bowles a fair and impartial consideration.

P O E T R Y.

Congal and Fenella; a Tale. In Two Parts. 8vo. 2s. Dilly. 1791.

The events in this 'Tale of other Times' are supposed to have taken place on the banks of the Spey during the usurpation of Macbeth. They are romantic, and not devoid of interest. The author has adopted the ballad style, the negligent simplicity of which is pretty generally allowed to be well suited to such kind of historic or fabulous narratives as are not in bulk and importance deserving the notice of the epic Muse. Of his success some
opinion

Opinion may be formed from the following passages: the first concludes the description of Fenella's agitated state of mind during her lover's absence.

- * Now sick of scenes erewhile that charm'd,
She through the woodlands rang'd :
In vain the general change she mourn'd;
Herself alone was chang'd.
- * Few were her words, save those address'd
To Congal's favourite hound,
Which, searching for his master, here
A gentle guardian found.
- * Still, while his lord the cottage sought,
With him the wild he trac'd :
And in his absence, there he watch'd
Where Congal lov'd to rest.
- * No more the dun roe he awakes,
Or snuffs the scented dew :
His faithful steps, where'er she roams,
The wand'rer fair pursue.
- * Whene'er she smiles, he gaily sports,
And pricks his filky ear ;
Or if she weeps, he seems to shed
A sympathetic tear.'

The second paints Congal's sudden change from transport to agony, at being informed that his mistress was carried off by a rival chieftain.

- * But soon of his dear maid's high birth
The tidings glad his ear ;
And transport, glowing through his heart,
Dispels his chilling fear.
- * Yet still a gloom of grief he sees
On either parent low'r :
At length, the tidings fraught with woe
His senses overpow'r.
- * As oft an universal calm,
Before a tempest reigns ;
No breath of air, no rustling leaf,
No music on the plains ;
- * The grasshopper its slender pipe
Not even dares to wake ;
The thistle-down hangs in suspense ;
No curl disturbs the lake ;

- ' The mournful sun looks glimmering through
 His doubtful, low'ring cloud;
 Till through the awful silence bursts
 The thunder bellowing loud.
 ' Ev'n such the dread portentous calm
 In Congal's loaded breast;
 And, for a moment, such the cloud
 His aspect that oppress'd.'

The comparison is peculiar, yet just and picturesque. We cannot affirm that it is absolutely original, for if we are not greatly mistaken, a passage extremely similar to it occurs in Ossian's poems: but we recollect none in our English writers that conveys any marked resemblance.

The Miller's Tale from Chaucer. 4to. 2s. Ridgway. 1791.

The arch and too ludicrous pleasantry of Dan Chaucer has found numerous imitators and admirers. Among these, the spirit of Dryden, and humour of the sportive Congreve, are the most conspicuous. Our author is less animated than the former, and more correct, though perhaps less luxuriant, than the latter. The Miller's Tale contains nothing very offensive; and the arguments in the preface may be at least allowed in extenuation of what offence may remain.

The Epitaph-Writer; consisting of upwards of six Hundred original Epitaphs, Moral, Admonitory, Humorous, and Satirical. By J. Bowden. 12mo. 2s. 6d. Boards. Sael. 1791.

This honest man has supplied the clerk, the sexton, and the stone-mason, with a variety of choice new epitaphs. Walk in, gentlemen! Here is great choice, and we have no doubt but, in the multiplicity of characters, ye will be fitted as well as if the lines were originally made for you. The choice, however, is only in the characters, for the epitaphs are uniformly dull, equally moral, and unexceptionably orthodox.

Animal Magnetism, a Ballad, with Explanatory Notes and Observations. Containing several curious Anecdotes of Animal Magnetisms ancient as well as modern. By Valentine Absonas, Esq. 8vo. 1s. Johnson. 1791.

This may be a Hercules playing with a kid; but, if he is superior to the task, he certainly is not successful. The ballad is very indifferent; and the anecdotes, though well chosen, are not told with humour or address. Indeed, animal magnetism is a subject too contemptible even for ridicule.

Virtue Triumphant; or, the Victory of the Planters in Parliament. 8vo. 6d. Ridgway. 1791.

An ironical defence of slavery and the slave trade — Neither well executed nor entertaining.

NOVELS.

Conscious Duplicity. A Novel. 2 Vols. 12mo. 6s. Lane. 1791.

A pretty little entertaining story, of a lady running from Europe and the borders of Asia to America after her lover. But he was deserving of her, and they were separated by the treachery of a pretended friend, though we would not on every *fancied* emergency recommend the example. The false friend is a well-drawn character, composed of virtue and vice, treachery and benevolence. Where his love does not interfere, his conduct is usually amiable. The hero and heroine are not very distinguishable, and the denouement is brought about a little too artificially.

The Citizen. A Novel. By Mrs. Gomerfall, Author of Leonora. 2 Vols. 12mo. 6s. Scatcherd and Whitaker. 1791.

This Novel, like *Eleonora*, noticed in our Review for August, 1789, is more interesting from the humorous scenes with which it is interspersed, than from any artful plot or dextrous development. Some parts of it are very entertaining; and the character of the citizen, though too obviously borrowed from the 'English Merchant,' is well drawn and supported. Expectation perhaps is not sufficiently kept alive.

The Life, Adventures, and History of Miss Moreton, and the Faithful Cottager. 2 Vols. 12mo. 5s. Kerby. 1791.

The narrative is said to be true, and we cannot deny it; but we never saw truth in such an ungracious, uninteresting, and improbable form. Perhaps as virtue is its own reward, so truth always furnishes its own entertainment.

The Whim; or, the Mutual Impression. A Novel. By a Lady. 2 Vols. 12mo. 5s. Hookham. 1791.

We have many stories of love at first sight as well as of a man wishing to be loved for himself alone. Novelty cannot, therefore, be expected. The tale is pleasing and agreeable, without one interesting trait which can discriminate the features. It is said to be written by 'a lady;' from one of the descriptions we hope it is not a young lady.

Tancred, a Tale of Ancient Times. By J. Fox, Jun. 2 Vols. 12mo. 5s. Lane. 1791.

The milder features of the Castle of Otranto are copied in this sketch, which is an humble imitation of the same story. The character of the lady Marguerita is, we hope, for the honour of humanity and female tenderness, coloured too highly; it is too diabolical. That part which relates to the banditti, and the artless innocent affection of Rachel, is highly interesting, wildly romantic, and pleasing.

The Siege of Belgrade, an Historical Novel. Translated from a German Manuscript. 2 Vols. 12mo. 6s. Symonds. 1791.

Though this Novel is a little defective in historical accuracy, it contains some local knowledge of Russian customs, and is very entertaining. In this scarcity of good novels we look on the 'Siege of Belgrade' as an acquisition.

Edward; or, Sorrows from Separation. An interesting Narrative founded on Facts. 2 Vols. 12mo. 6s. Richardson. 1791.

What is unnatural is seldom interesting; and the inflated poetical style in a prosaic narrative can seldom, but in the hands of a master, reach the heart. The tale is not an uncommon one, though we hope *such* sorrows are unusual. It has 'beguiled us of a tear,' and led us to regret that we were '*thus moved*.'

The Cypher; or, the World as it Goes. A Novel. 3 Vols. 12mo, 9s. Lane. 1791.

The style of this work and its external appearance led us to think that it was not a new production; and even at this moment we are not satisfied that it is not one of those novels with which the press swarmed, after Dr. Smollett had introduced a new æra of novel-writing. With all our respect for that eminent writer, and we feel for him a filial reverence as our great ancestor, we must own that, in his works, descriptions were exaggerated till every idea was lost in the exuberance of resemblances, and a series of events too often produced by the lucky concurrence of circumstances brought together with little probability to increase the mirth. These striking features occur in the volume before us. Mirth is excited by means that will not admit of examination, and, with perhaps one single exception, which is not dextrously managed, the characters are of a common stamp. The work is evidently an imitation of Smollett's manner, though not a happy one.

Persiana; or, the Nymph of the Sea. A Novel. 3 Vols. 12mo. 6s. Lane. 1791.

There is a romantic air in the various incidents of this little Novel that is pleasing and attractive: the conclusion too is well managed, and the characters properly discriminated. Yet, perhaps, among the wretched productions that have lately issued from the press in this department, it is no very great honour to be in the first line. Persiana is not the first of the line, though not far distant from the first.

MISCELLANEOUS.

Manners and Customs of the West India Islands, containing various Particulars respecting the Soil, &c. With the Method of establishing and conducting a Sugar Plantation, also the Treatment of the Slaves and Slave Trade. By J. B. Moreton. 8vo. 3s. Ridgway. 1791.

We cannot highly commend this picture: it may be a faithful, but it is a displeasing one. A continued, gloomy, representation of lust, dishonesty, treachery, injustice, and arrogance, with scarcely an enlivening trait, cannot fail to disgust. Our author possesses also little elegance or delicacy. He copied from nature, perhaps; but it is rough, rugged nature, neither softened by refinement, nor rendered pleasing from the manner in which it is represented.

A Short Journey in the West Indies, in which are interspersed, curious Anecdotes and Characters. 2 Vols. small 8vo. 5s. sewed, Murray. 1790.

We have lately observed, that the wonders of the West India Islands would have formerly been ranked among the legendary tales, if frequent experience had not only rendered them credible, but even too familiar to interest or surprise. Our author, however, in these two little Shandean volumes, by 'sketching from the life,' renews occasionally the wonder, which might have been excited by a first report, and pleasingly describes the very peculiar manners of the Creoles, who, at least in their own islands, may be styled a singular race, as influenced by the climate and its productions. The scene in the ladies' bed-chamber is new, and scarcely too long for our purpose.

'My intimacy with the family of Prospect Penn, gained me admittance among the ladies. There were two beds in the chamber, on which, in loose night gowns, they were lolling—and the children were sprawling on mattresses thrown on the floor.

'I found this indulging group about to make a repast—Mrs. Chewquid had a very large china bowl between her knees, as she sat crossed legged upon the bed—this bowl was full of a most savoury olio they called Belly-broth, which Philanthropos alludes to in his Devil's Action.

'While she was spooning this out, others were opening the black crabs, to find those fullest of yellow fat and red eggs, the children were suffered to stuff voraciously—and there was a little urchin, about seven years old, who constantly stunned my ears with—"me wantee crab, me wantee crab:"—to stop his noise, I took up the first that came to my hand, and gave it to him; but he immediately examined it, and, finding it had no eggs, he spared out, "Him no hab egg, him blue maugre to hell, me no wantee man crab, me wantee woman crab;"—so he had heard his mother

mother and the negroes distinguish the sexes of crabs. I would have taught the little scoundrel better manners, but his mother called him to her, kissed him a dozen times, and picked him out the best *woman crab*.

Several little negro girls were in the room: some were fanning the ladies, to cool them and keep off the flies, others were minding the children, and a poor devil was standing in a corner upon one leg, holding the other up with her hand, for some fault she had committed.

Shortly after I came into the chamber one of the ladies sneezed, on which a young negro-girl, who had been lately purchased, turned to her and said. — “Nion coumpang hoo!” I took notice of it, and, as the girl did not talk any English at all, I asked an older negro-woman the meaning of it, and found it was a custom among the Africans, as well as with the Europeans, to pray a blessing on the person sneezing — The woman was of the Coromantee country, the girl of Banda. This custom seems to be general. — Voltaire, treating of the religion of Zoroaster, says, “It is there commanded to recite an *abunavar* and an *ashim vuku*, for those who sneeze.”

On the subject of slavery, our author's humanity or experience leads him to describe it in the colours of horror. He has, however, given an opposite representation, though, on the whole, he seems to think the general conduct of the planters cruel and unfeeling.

An Essay on the Physical, Moral, and Political Reformation of the Jews. By the Abbé Gregoire. Translated from the French. 8vo. 3s. 6d. Boards. Fortier. 1791.

As we have given an account of this work in our LXXIXth vol. p. 328, with some extracts, we need only observe, that it is translated with great accuracy, and appears of importance in lessening the hatred and prepossessions which every Christian nation entertains against this devoted race.

Cosmology. An Enquiry into the Cause of whatever is called Gravitation and Attraction, in which the Motions of the Heavenly Bodies, and the Preservation and Operations of all Nature are deduced from an universal Principle of Efflux and Reflux. 12mo. 2s. 6d. Robinsons. 1791.

This essay is an able and ingenious one. We only pass it over, with a general character, because, in the present state of science, speculations of this kind are uncertain; we must assume principles, and give powers to these principles, which cannot be the subjects of experiments; and, like Des Cartes, show how a particular operation may possibly be performed, without attempting to prove how it is performed. Our author's system we shall transcribe,

‘ There

‘ There is in the sun and planets, the earth, and probably all the parts of it, (while in their natural state) a power or principle, by which they emit continually, and receive or absorb a proportional quantity of fluid matter: by which efflux and reflux their being is preserved, and their various motions and operations performed.’

The centrifugal force is supposed to be owing to the efflux of solar rays, and the centripetal by the return of the æther to feed the flame: in other bodies, by an efflux and reflux of æther.

The system is applied to the sun, moon, and earth; and four dissertations are added on tides, currents, and winds; effects of earthquakes; destruction and renovation of the earth; and the analogy between creation and redemption. The author seems occasionally to wander from his path; but in such obscurity, who can always ‘ walk correctly’ — in such devious ways, who will not sometimes err?

Travels through Barbary, in a Series of Letters written from the ancient Numidia, in the Years 1785 and 1786, containing an Account of the Customs and Manners of the Moors, and of the Bedouin Arabs. Translated from the French of the Abbe Poiret. 12mo. 2s. 6d. Forster. 1791.

This little work contains that part of the Abbé Poiret’s Travels noticed in our last Appendix, which is more generally descriptive, omitting the details of natural history. The translation seems to have been executed with care and attention.

The Philosophy of Masons, in several Epistles from Egypt to a Nobleman. 12mo. 3s. Ridgway. 1790.

The author of this work possesses no inconsiderable abilities and learning; but unfortunately misapplies them in support of some religious doctrines, which we cannot approve. His letters are written from Egypt, where he finds a learned Jew and an Egyptian priest: they inform him of the philosophy of the masons, which is the philosophical system of the present day, and our author anticipates the moderns only by dating his letters in 1751. In all this part, his accounts are excellent. He seems to lay the foundation of his future deism on the modern philosophy; but the consequences do not so rigorously follow as he seems artfully and ably to insinuate. On the whole, this work is the production of no common author, though deformed by a few peculiar and less elegant words and modes of expression.

Travels over the most interesting Parts of the Globe, to discover the Source of Moral Motion, communicated to lead Mankind through the Conviction of the Senses to intellectual Existence and an enlightened State of Nature. 12mo. 2s. 6d. Ridgway. 1791.

An Invocation to Truth; a Dedication to the Child of Nature, a Preface, and an Introduction, usher in with due pomp our author’s

author's Travels. Of these we shall say little, as obscurity, impenetrable darkness, hangs over every page. The Travels themselves consist of some remarks and some reflections on moral conduct and the manners of different nations. *We* did not find them very interesting, or often of importance, and cannot possibly comply with his request to pursue his observations, or add to his discoveries.

Tyrocinium Geographicum Londinense; or, the London Geography: consisting of Dr. Free's Short Lectures, compiled for the Use of his younger Pupils. Published chiefly for the Information of genteel Young Citizens. The Second Edition. 12mo. 3s. Printed for the Author. 1790.

An easy and familiar introduction to geography, too much crowded with Greek quotations. The translation of the Periegesis of Dionysius, is executed, we think, very accurately, though not often elegantly.

Thoughts on Card-Playing. Small 8vo. 4d. Bladon. 1791.

Our author does not attack card-playing as sinful, but as a means of losing time, of checking useful and interesting conversation, and of keeping too late hours. When it is resorted to as the employment of half a day, and pursued with little moderation, these arguments are well founded. But it is sometimes a relief from intense thought, and sometimes a connecting link to entertain an assembly of those who have few common ideas and pursuits, or perhaps few ideas of any kind. If the games are then such as engage the mind, and strengthen some of the intellectual functions, we cannot consider them as useless. But we have lately observed that those, who used to consider card-playing as a sinful amusement, have lately resorted to the more plausible reasons just mentioned. One convert was never made by either argument.

Scotland delineated, or a Geographical Description of every Shire in Scotland, including the Northern and Western Isles. 8vo. 3s. 6d. Robinsons. 1791.

A delineation of England having lately been published, the present work was undertaken with the view of completing the description of Great-Britain on a plan nearly similar. The author, in compiling the narrative, has followed the latest and best authorities, exhibiting the topography in perspicuous order, and giving an account not only of the continent of Scotland, but its adjacent islands. The population, agriculture, manufactures, and trade, are noticed, so far as the editor could obtain authentic information. In short, the description comprises whatever intelligence could be collected from the different travellers who have given an account of Scotland; and a map of that country and the islands is prefixed to the volume.